



JAN 3 - 1914

AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. X, No. 13 (Price 10 Cents)

JANUARY 3, 1914

(\$3.00 a year) Whole No. 247

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CHRONICLE FOR 1913

The Political Field.—Woodrow Wilson entered upon the duties of President on March 4. On the same day, William H. Taft, the outgoing President, became again a plain American citizen. Mr. Taft's administration of the affairs of the nation stamped him as a man of lofty aim and high purpose, combined with the executive ability which his office demanded, while his genial and affable disposition endeared him to the American people.

Political results of the year have been no less definite and perhaps far more striking than the legislative results. In neither the House nor the Senate has the party in control developed in any degree the quality of leadership, with the notable exception of Representative Underwood, who has kept the unwieldy majority of the House in line.

A salient feature of the year has been the concentration of party-leadership at the White House and its consequent decline on Capitol Hill. In the same proportion has the caucus method been brought into play to carry out the legislative program outlined by the President. Conservative Senators of the old régime, many of them at the head of important committees, who were expected to assert a certain amount of independence, capitulated completely to the President. It was shown, for example, when, in spite of mutterings of the older Democrats that the President had forced the House into line for free wool and free sugar, the Senate in the end did his bidding, and upset all precedents by decreasing the rates of the House bill. In like manner, among Democratic members of the Finance Committee, opposition, which for a time threatened the defeat of the Currency Bill, finally faded away and the Administration measure was passed triumphantly.

The results of State and municipal elections in November were generally interpreted as a popular endorsement of the Wilson Administration. Chief interest in the out-

come was centred in the city of New York, where charges of graft and the reaction following the impeachment and removal of Governor Sulzer, resulted in the election of John Purroy Mitchel, who carried with him practically the entire Independent ticket. The rout of Tammany was complete. Other notable successes were the election in New Jersey of James F. Fielder, the Wilson candidate for Governor, and that of David L. Walsh, a Catholic, in Massachusetts, by the largest vote ever cast for a Democratic candidate.

Congress.—The last session of the 62d Congress opened on December 2, 1912, and its close on March 4 following marked the end of the control of the Government that the Republican party had maintained for sixteen years. The one great task of Congress during the short session was the consideration and passage of the annual supply bills, which carried in the aggregate \$1,000,000,000. Approval was given to plans of the Fine Arts Commission for a \$2,000,000 memorial in Washington, in honor of Abraham Lincoln, and Robert W. Archbold, a United States Circuit Judge, was found guilty by the Senate on impeachment charges and disqualified from holding any office of honor or trust under the United States Government. Outside of these there was no legislation of importance, the Immigration bill, with its objectionable literary test being killed, so far as that Congress was concerned, when the House declined to follow the Senate in overriding the President's veto. The Sixty-third Congress was in special session from April 7, 1913, until December 1, 1913, and passed, without interruption, on December 1, into its regular constitutional session. The legislative record of the first session is short. The tariff was revised and an income tax law enacted; three appropriation bills, one of which had been vetoed by President Taft, were passed, and the Board of Conciliation and Mediation for the adjustment of contro-

versies between railroads and their employees was created, largely under stress of the threat of a strike on the Eastern railroads. The last was a non-partisan measure drafted during the previous Congress. The one real achievement, however, was tariff revision and the income tax law, to which the first part of the session was devoted, as the last part was given over to currency legislation. Besides these the only subjects considered in the session ending the first Monday in December were such as required immediate attention, necessary appropriations for the administration of government, and for the relief of suffering caused by flood and disaster. The appropriation bills, it should be noted, were made the vehicle of adventitious legislation, which will probably occupy a conspicuous place in the records of the Democracy. The Sundry Civil bill contained a clause exempting farmers' organizations and labor unions from prosecution for violation of the anti-trust law, the provision on which President Taft based his veto of the measure near the end of his term. It also provided for the suppression of the Commerce Court on December 31.

To the urgent deficiency bill was attached a rider exempting deputy collectors of internal revenue and deputy marshals from Civil Service requirements. In a similar way the tariff bill provided that additional employees necessary for the collection of the income tax should be appointed, not under the Civil Service, but under regulations made by the Secretary of the Treasury. On December 19 the Administration Currency bill, as perfected by the Owen sub-committee and ratified by the Democratic caucus, was passed in the Senate by a vote of 54 to 34. A few days later the bill was signed by the President.

The President.—President Wilson addressed the joint houses of Congress, assembled in the House of Representatives, four times during the year 1913. This was in addition to sundry communications in the shape of reports on matters affecting the nation at large and its outlying dependencies. The method of formal address was the setting aside of a custom which had obtained from the days of John Adams. The first address, delivered April 8, on the subject of the tariff, was a carefully prepared statement on the position of the Chief Executive with regard to tariff reform and to the changes which such reforms would render imperative in the revenue-producing statutes. An overshadowing note of the document was contained in the avowal that it would be unwise to bring about such changes "with reckless haste" or with a complete uprooting "of what has grown up among us by long process and at our own invitation." The President's address of June 22 was on the currency, and that of August 27 on Mexico. His statement in regard to Mexico, later repeated with emphasis, summarizes the consistent attitude maintained by the United States towards that unfortunate country. Mr. Wilson revealed how the Huerta provisional régime had rejected the

friendship of the United States, and its effort to aid in establishing a government which could be recognized by this nation, and which would be respected and obeyed by Mexico's own people. In a statement which breathed regret and sympathy in every phrase, the President clung tenaciously to an optimistic view of the ultimate result and announced the necessity of a firm, neutral stand by this Government, a policy of "hands off," to await the hour of Mexico's awakening. President Wilson appeared for the fourth time before Congress on December 2. Interest in the message centred chiefly on the Mexican problem and the question of anti-trust legislation. In both instances the President's words were reassuring. He denounced Huerta as a dictator and a usurper whose power is crumbling day by day, and expressed the belief that this country would not be obliged to alter its policy of "watchful waiting." In regard to anti-trust legislation, the President was not in favor of any change in the Sherman law, but would welcome supplementary legislation that would reduce the "area of doubt" that has harassed business men.

Mexico.—The year began with the unfortunate Madero still in the Presidency but with the country up in arms against him. In the beginning of February, Felix Diaz was besieging him in the capital and the city ran with blood for a week. Madero was finally taken and shot and Huerta was elected in his place by Congress, but there were 50,000 rebels in arms against the new President in different parts of the country. As a consequence, the whole year has been a series of bloody battles in the attempt to subdue them. Because of the killing of Madero the United States refused to recognize Huerta although the European Powers had no difficulty in doing so. His chief enemy in Mexico is Carranza who has overrun most of the Northern Provinces. The United States Ambassador, Wilson, who was favorable to Huerta resigned; Mr. John Lind was sent in his place and Huerta was again informed that no recognition would be given except to a properly elected President, and that he himself was excluded from being a candidate for the post. On September 16 the Mexican Congress assembled and it was announced by Huerta that sufficient money had been obtained from Europe to raise an army of 100,000 men, but on October 10 he practically dissolved Congress by arresting 110 members for attacking his administration and conspiring with the rebels. For this high-handed measure a veiled warning was received from the United States and he was told that such methods indicated that he did not intend to give the country a free election. The elections were held on October 26, the candidates being Federico Gamboa as representing the Catholic party; Felix Diaz for the Laborites; Manuel Calero, a Liberal, and David de la Fuente, a Republican Liberal. The voting was, however, so light that the election was held to be null and void for the reason that the Constitution called for a polling of votes of at least one-

third of the electors. The result was that Huerta remained in power. The newly elected Congress, although the United States refused to recognize it, met and named Huerta Provisional President. Meantime Carranza's strength was increasing. Mr. Lind again arrived in Mexico and announced that his Government would maintain its position until the newly elected Congress was dissolved and Huerta had withdrawn from political life. The rebels still continued active in their depredations and a bloody battle took place at Victoria in which the entire Federal garrison was slaughtered. Then a new element of disorder appeared in the person of Villa who captured Chihuahua, but from the beginning of December the rebels have met with a series of defeats. Torreon was recaptured by the Federals and the rebel attacks on Tampico were repelled. On December 9 Congress declared the previous election for the Presidency null and void and authorized Huerta to hold the Presidency *ad interim*. Such is the condition at the close of the year.

South America.—Robert Bacon, formerly Secretary of State, who has just returned from a tour of foreign countries as the representative of the Carnegie Endowment for International Peace, said that, despite misunderstandings, caused largely by ignorance of true conditions on the part of this country, the attitude of the South American republics was one of the utmost friendliness to the United States. "In regard to the development which I observed," said Mr. Bacon, "I cannot sufficiently impress its significance upon our own country. Some of these republics are advancing so rapidly that each succeeding year will mark an important change. The people have been beset by obstacles greater than those that confronted our forefathers. These have been little understood by us here, but in spite of them they have forged ahead until the civilization of their larger centres compares favorably with the older civilizations of Europe. It must strike anyone who visits South America that it is the country of the future. The natural resources are so vast that they may be said to be almost inexhaustible. Although so much has been written, and there has been so much talk about this wealth, we have only the vaguest conception of it and the part it must play in the history of civilization in the near future. As yet the countries of South America, even great countries like Brazil and Argentina, are sparsely settled. Immigration has been checked by distance and the difficulties of travel, but these conditions are disappearing. The improved means of communication are bringing more and more people to their shores. Germans, English, French, Italians and Japanese have been quick to realize the opportunities that await them there." Mr. Bacon said that great benefit could be derived by the people of the United States through acquaintanceship with their South American neighbors. "The representative men and women of these countries," he declared, "have all the charm and grace and intellectual culture for which the

Latin races are famous. Their warm-hearted hospitality is proverbial." Personally, he said, he could never forget, nor could he adequately express his appreciation of the kindness and courtesy of their welcome to him.

Canada.—The Navy Bill, after a long discussion in Parliament, which Mr. Borden stopped by means of clôture resolutions, was rejected by the Senate. Outside Parliament it provoked no little angry feeling on both sides, and it is doubtful whether Mr. Borden will introduce it again. To do so he would need evidence that the larger part of the country favors him, and this is far from clear. Parliament will assemble on January 15, and many believe that the Government will take up the redistribution of seats, made necessary by the changes in population shown by the last census, and then proceed to a general election. There has been much talk among Liberals of Government coercion and corruption in bye-elections. In one case, that of the Macdonald constituency in Manitoba, the election tribunal unseated the Conservative member on that account; but he was returned again with an increased majority.—The Manitoba school question seemed at one time on the point of being settled. It was proposed to lease the Catholic schools of Winnipeg to the School Board, which should support them, while they were to be carried on by the ecclesiastical authorities as in the past. The Government obtained counsel's opinion that this could be done. The archbishop declared the arrangement satisfactory. Then the Orange Lodges interfered. The consequence was another counsel's opinion hostile to the scheme, which the School Board determined to follow; and so things have fallen back into their former condition.—Sir Wilfrid Laurier has declared in favor of free trade in food, being convinced, he says, that high prices are due to the tariff. The Prairie provinces ask in addition free trade in agricultural machinery and the increase of British preference to 50 per cent. The object of the latter seems to be to propitiate the Eastern provinces by increasing British imports, which would favor Canadian ports. At present much Canadian produce goes out through American ports, because no cargoes are offering in England for Canadian ports, and it does not pay to send ships in ballast, especially as insurance to Canadian ports is higher than to American.—The commercial reaction felt throughout the world has been especially severe in Canada, particularly in the West, where during the period of inflation speculation and expenditure were extravagant. The harvest, satisfactory both in quantity and quality, has helped the Prairie provinces. The grain growers, deep in debt, have not benefited very much, but merchants, traders, bankers, compelling them to sell at any price offering, have been able to collect a good deal of the money due them, and thus have been saved from serious embarrassments.—There were serious strikes in the coal fields of Vancouver Island. In Nanaimo a strike was ordered by the United Workers of America

from its headquarters in Indianapolis, and an agent was sent from Seattle to direct it. The companies declined to listen to foreigners in their affairs; and, though a majority of the workers wished to keep their agreements, the organization was able to put such pressure on them that the strike was declared. Rioting soon followed with much destruction of property, and some personal injury and loss of life. The militia was called out; and the unions in Vancouver, not only reviled them, but also demanded that employers should refuse to take them back when their military service should be over. Hence there was some disaffection in the ranks, but, on the whole, the men did their duty. Some hundred and thirty of the chief rioters were arrested. Of these between twenty and thirty pleaded guilty and were sentenced to imprisonment, the maximum term being two years. The rest were tried at a special assizes held in New Westminster. Many were acquitted. Others were convicted after the judge had declared the testimony for the defence to be rank perjury, committed through fear of the unions. These are demanding the release of the convicts, and the Canadian Trades Union Congress entertained the demand that members of unions should be forbidden to join the militia. On the other hand, the Canadian Federation of Labor, belonging chiefly to the Maritime Provinces, set itself against all foreign interference in Canadian labor affairs, and approved the action of the British Columbian Government in putting down the riots. The latest news is that Sir Richard McBride, Premier of British Columbia, and other ministers, are threatened with assassination.

—The chief agent of the Canadian Pacific Railway in Austria was arrested suddenly on the charge of promoting the emigration of men who had not performed their military service, and the company's offices were closed. The whole affair is very obscure. The Canadian company's ships sail from Trieste and Fiume. Nothing would have been easier than to forbid the emigration of such men and to put an officer at the steamers' gangway to turn back all attempting to violate the order. Moreover, for one going out through these ports, half a dozen cross into Germany and go out through German and Belgium ports. Many think the whole affair to be a plot worked by the German companies to punish the Canadian Pacific for withdrawing from the Atlantic Conference. The British Government interfered and the offices were reopened, but emigration was forbidden until after the trial of the agent, who is out on bail. The last concession is that the company may transport those who bought tickets previous to the arrest, about a thousand persons.

Great Britain.—The political year has been rather uneventful. The Government passed the Home Rule and Welsh Disestablishment Bills, to have them rejected by the House of Lords on the plea that they had never been formally before the people. They have to be sent up again and again rejected in order to become law automatically. The Marconi investigation caused some talk,

but does not seem to have weakened the Government. Its occasion was the charge made in Parliament that the Chancellor of the Exchequer and the Attorney-General made use of their knowledge that the Government was to make certain contracts with the Marconi Company to speculate in its stock. They denied that they had ever dealt in Marconi stock, and the matter was thought to be settled, when it came out that they had used a mental reservation. They had not speculated in the English stock, but they had done so in the American, which was linked up with the English company. The investigation ended in acquitting them of any moral fault, they acknowledged that they had been imprudent, and after a decent interval the Attorney-General was made Chief Justice of England. Towards the end of the year the Chancellor of the Exchequer announced his scheme of Land Reform, of which the scope is to transfer the land to the occupiers. He denounced violently landlords who use some of their land for parks and game preserves, and was especially hard on the Scotch deer forests, to form which, he said, the peasant occupiers had been exterminated. The Duke of Sutherland offered him the greater part of his forest at a very small price, and the whole of it at a price somewhat larger, so that he might put his plan into practice, warning him that the attempt would fail. Up to the present he has not accepted the offer. There seems to be some division in the Cabinet on the matter. The Prime Minister is said not to favor Land Reform, and lately he indicated that a readjustment of the Income Tax is in his mind, of which one element is to be the lowering of the figure at which incomes become subject to the tax. This will hardly commend itself to the Chancellor of the Exchequer. There have been a couple of temporary Unionist reactions, but they came to nothing, either because the country is at heart content with the Government, or because it does not trust the Unionist leaders. The close of the year finds the Government as strong as it was twelve months ago.—The Suffragists caused much trouble. Rioting, arson, assaults on Ministers, brawling in churches, malicious mischief, sedition, are the means they have used with practical impunity to attain their ends. Mrs. Pankhurst has been set free and rearrested several times under the "Cat and Mouse" act. The Government has succeeded in getting twenty-five days of her three years' sentence.—The working classes have been in continual ferment, and there have been several strikes of some magnitude. The Admiralty has recognized the Trades Unions, and will deal with their representatives. Ben Tillet advocated the bringing on of a general conflict, and James Larkin, after his release from a Dublin prison on the demand of the workingmen, came over to England to promote it. The labor leaders opposed him, and, for the moment, his agitation has failed. An Employers' Association, with a capital of fifty million sterling, was formed to protect employers against their workmen.—Early in the year news came that the Scott expedition had reached the South Pole in January, 1912,

only to find that Amundsen had forestalled them. On their way back Scott and his companions perished. Scott himself, with three others, was the last to die of starvation and cold, March 29, 1912. Their bodies were found by a searching party within a few miles of a depot, which they were prevented from reaching by continual blizzards.—The unrest in India was heightened by the condition of the Indians in Natal and British Columbia. Many Indians, over one hundred thousand, had been brought in past years to the former colony as indentured laborers. After their indentures expired the Indians, chiefly Sikhs, many of whom had seen active service in the army, claimed the right as British subjects to live freely wherever they wished in South Africa. This was denied them. In Natal they were subjected to special laws, and they were refused entrance into Transvaal and other South African States. They organized a system of passive resistance, which developed on some occasions into considerable disturbances. In India the South African Government's action provoked petitions to the Crown, with which the Viceroy expressed his sympathy. In British Columbia a policy of exclusion is being followed.—The German peril comes up from time to time in connection with the failure of the Territorial army and the success of the enemy in naval maneuvers. The only remedy proposed is the strengthening of the navy in home waters. This means the virtual abandonment of the Mediterranean, and an increase of ship-building, that is becoming an intolerable burden. Moreover, the manning of the new ships and the providing of them with efficient officers is becoming a very serious problem.

Ireland.—The Home Rule Bill passed the House of Commons, January 25, by a majority of 110, and having been rejected by the Lords, was again passed by the Commons, June 10, and returned to the Upper House, which then exhausted its power of rejection. The Orange Party have been threatening armed revolt, have appointed many generals, and say they are well supplied with arms. The Government lately issued a proclamation forbidding the importation of arms, owing, it was said, to the establishment of the Irish Volunteers, a Nationalist military organization, which showed more strength and reality than the paper movement in the North. The winning of Derry by the Nationalists gave a majority for Home Rule in Ulster, 17 to 16, and an increasing number of Protestants have openly declared for it. There has been much talk of a settlement by consent, but Mr. Asquith and Mr. Redmond have both insisted that this must be based on one Parliament, with an Executive responsible to it, for an undivided Ireland. Mr. Redmond's last word has been, "Our ship is in the harbor's mouth, the glass is set fair, and the orders are 'Full steam ahead.'" The Bill is expected to receive the King's signature in June, and to be in operation a few months later. The violent language of the Orange Party, and their acts of violence in Belfast, have reacted against them and the

Unionist leaders who support their revolutionary attitude. The Irish Party has strengthened its position, and the opinion held of it was well expressed by Dr. Browne, Bishop of Cloyne: "In face of much gross misrepresentation of their words and acts, and by a vigorous propaganda of vilification of the Party, the people and their aims, carried on in England and Ireland and supported by wealthy people who never had the interest of this country at heart, the Irish Parliamentary Party have pursued their way with steadiness, dignity and success towards that goal which Irishmen the world over have so longed to reach."

Political conditions have prevented the Party from offering effective resistance to several actions of the Government hostile to Irish interests. The unnecessary and long continued restrictions placed on the importation of Irish cattle to England inflicted great injury on Irish trade, and the Government's concurrence with the Cunard Company in breaking the contract which compelled it to make Queenstown a port of call for its transatlantic steamers, thus delaying Irish mail by twenty-four hours and interfering with general commerce, was not in accord with Liberal professions of friendship. The White Star Line has followed the Cunard's example, but this has been offset by the announcement that the North German Lloyd will call at Queenstown on the way to Boston, and that its New York boats may do so in the near future. The opening of Collooney harbor in Blacksod Bay, Sligo, on which \$10,000,000 are being expended, is expected within two years to connect that port with Halifax by the All-Red-Route in a three-day run, and to provide entry for the largest ships afloat. Mr. Birrell's refusal to grant sums for Irish secondary education, much smaller than justice demands, unless on condition that the County Councils should no longer confine their scholarships to the National University, and that religious teachers and schools should be excluded from the benefit of the teachers' grant, has created deep dissatisfaction, and intensified the desire for the speedy enactment of Home Rule.

The most disturbing feature of the year was the character and continuance of "sympathetic" strikes in Dublin, fomented by a Socialist agitator named Larkin. The first attack was made on the tramway system, and this having speedily failed, the strike was extended to every class of transport, closing the Dublin port for a time, and putting some twenty thousand out of work. Attempts to transplant the Catholic children of the strikers to English Protestant homes were frustrated by the clergy and broke the influence of Larkin. The men have gradually returned to work, and the trouble now appears to be on the eve of permanent settlement. It has had the good effect of educating the public on the disastrous consequences of sympathetic strikes, and of occasioning the establishment on a large scale of social service societies. Cardinal Logue has no fear for the future of Ireland, religiously or industrially. Speaking at Lourdes, where

he headed four thousand Irish pilgrims, and later at Maynooth, he said the Irish people were now as faithful and reverent as in any period of their history, and he believed, would use wisely and fruitfully the new freedom, the New Year's gift of 1914, by which he trusted God would reward their fidelity.

Rome.—The Constantine Jubilee has extended throughout the year, but the celebration was of an entirely spiritual character, great numbers from every country coming as pilgrims, not to Rome, but to the Vatican. The work of codifying Canon Law has been pursued energetically, and the Biblical Commission has issued several important decisions about the Holy Text. The colossal task, which was begun eight years ago, of suppressing a multitude of insignificant establishments of ecclesiastical education throughout the Peninsula, was triumphantly completed this year, in spite of the opposition of numberless small local interests; and now immense and splendidly equipped seminaries are in operation in various centres of Italy. The apathy of the Italian, and especially the Roman people, with regard to the Sovereign Pontiff and his rights and dignity, which are continually assailed and infringed, have been several times adverted to by the Holy Father, and their unconcern about foreign missionary work has been severely censured. A syndicate of five Catholic papers had to be warned because of their dangerous utterances, and in March a discourse of Bishop Bonomelli, of Cremona, was a cause of anxiety. The press of the world was busy during the year in spreading unfounded reports about the health of the Sovereign Pontiff, but in April there was a genuine alarm, which was only allayed in the beginning of May, when a Te Deum was sung in St. Peter's for his complete restoration to health. The death of the Pope's sister, on February 11, called forth universal expressions of sympathy from the entire world, as well as admiration and edification because of the simple character of her obsequies. At the close of the year the membership of the Sacred College was decreased by the death of three of its most illustrious Cardinals: Vives y Tuto, on September 7; Oreglia, on December 5, and most distinguished of all, Rampolla, the Secretary of State under Leo XIII, on December 17. On June 2, the Holy Father celebrated his seventy-eighth birthday. The year closes with a manifestation everywhere of intense and close personal affection for the Sovereign Pontiff, and also of amazement at the immense work which in his relatively short pontificate he has quietly, but strenuously and effectively accomplished in countless ways for the extension and development of the interior spiritual life of the Entire Church.

Italy.—The Government was evidently sure of its position from the very beginning of 1913, for it made no secret of the anti-Catholic nature of the legislation it proposed to enact, even to the extent of insisting upon civil marriage and of introducing a law of divorce. In April Giolitti frankly declared that in the ecclesiastical

policy of the Government the State was to be supreme. Later on in October, when the elections had been won, the King gave utterance to the same sentiment. Nor did the occurrences of the year weaken this sense of security. Tremendous graft scandals in connection with the building of the Palace of Justice were unearthed, involving former Ministers and Senators. As many as seventy-seven strikes occurred in the month of July alone, and in August the Syndicalists and Socialists proclaimed a general strike throughout the Peninsula; alarming riots compelled the Government to protect both the Vatican and the Quirinal; barricades were erected in Milan, and at one time an industrial crisis was imminent, yet when the elections took place in October all the members of the Cabinet were elected unanimously and Giolitti remained in power. When heads were counted it was found that the Radicals dominated the Parliament, although 248 Deputies had given a pledge that they would not support anti-Catholic legislation, but 140 denied that any such pledge had been given. In the elections, however, there were some curious surprises. The ex-priest, Murri, who was supported by the worst political elements, was defeated, as was the notorious ex-Minister of Instruction, Nasi, who in 1908 had been convicted of embezzlement, had appealed and was elected in 1909, only to have his election annulled, and now in 1913 was defeated. On the other hand, Riciotti Garibaldi, strange to say, was defeated because of his alleged clerical tendencies. Nathan, the Jew Mayor of Rome, had worked vigorously for some of the worst candidates, but as they were beaten he resigned. During the year the Government has been fortifying some of the Swiss frontiers, and has asked for a loan of \$16,000,000 to increase its navy; it has been trying ineffectually to keep the tribesmen in Africa quiet, so as to carry out the scheme of turning its new possessions into a colony for its emigrants, most of whom go to the United States; it has been remonstrating with Greece about the Albanian question, and has been irritating France, though it was Napoleon III that helped to make it a nation. Towards the end of the year Giolitti announced that his program was naval expansion, tax reduction and education. The Tripolitan war cost the nation \$191,000,000.

Spain.—The year opened with the gratifying news that Spain was about to renew official relations with the Vatican. On January 14 the King signed the royal decree appointing an Ambassador to the Holy See, and on February 5 Señor Calbetón y Planchon, named in that document, presented his credentials to the Pope. The post had been vacant since 1910, when Canalejas withdrew his Government representative. Pope Pius expressed his satisfaction and made immediate arrangements to recall Mgr. Ragonesi, then Nuncio to Bolivia, in order to promote him to the nunciature at Madrid. This concession to Catholic sentiment was not followed up by the further conciliatory policy a Catholic people had the right to expect. It was announced by Premier Romanones that the

obnoxious "Padlock Law," which restricted the establishment of religious houses, would remain in effect for two years more; the Minister of Instruction gave no satisfactory indication of his policy regarding the teaching of religion in the State schools, beyond vaguely stating his purpose to render the system of public education sincerely moral and truly elevating; early in February it was reported from Barcelona that a royal decree summoned ecclesiastics to serve in the army—an unheard of experience in Catholic Spain; and a number of similar irritating acts approved by the Romanones Cabinet throughout its months of power, aroused the strongest opposition among the people. On May 30 the Ministry, which according to the *Universo*, had given "one proof after another of incapacity and malevolence," was overthrown in consequence of a speech by Maura, the Conservative leader, but reorganized and returned to power on June 1. But it was only for a brief period. The arbitrary closing of the Cortes by the Premier in mid-summer called forth an angry protest from the backbone of his own party, the Liberal machine was broken and Romanones showed himself afraid to meet this weighty and hostile minority of his former supporters in a free and open Parliament. In October, Romanones finally recognized his helplessness and resigned. Maura, the Conservative leader, refused to organize a Cabinet unless he should be permitted to govern Spain along the lines of the same policy he had followed from 1907 to 1909, before the miserable truckling to Republicans and Socialists and Radicals had brought the country to the ruin which it now faces. His strong stand was not acceptable to the King, and one of his followers, Señor Dato, forgetting principles, assumed the burden of forming the new Ministry without such pledges as would enable him to change the whole wretched policy prevailing and begin anew the work of national reform suspended in 1909. At present writing the Cabinet is said to face enormous deficits in every department of national administration, and it appears to have no definite program to meet them. Nor has it, from all accounts, any strong backing in the country, as the Conservative party is turning more and more to Maura, whose refusal to accept office under the policy existing, is now coming to be appreciated as the act of a brave, true patriot.—Economic conditions have been bad all through the year. A lockout involving 23,000 men in the building trades and iron-working industries was inaugurated in Madrid early in January, and strike followed strike in various trades and in every important manufacturing and industrial centre of the country. Violence was often resorted to. Serious riotings occurred, too, in Barcelona, arising from demonstrations on the part of workingmen against the war in Morocco, which is very unpopular.—Spain mourns the death during the year of two eminent men, long prominent in national affairs. Both were men of remarkable eloquence, both men of splendid culture, both leaders in their respective parties. Former Premier Moret, said to have been the best equipped leader the Lib-

eral party has ever known, died early in January. He asked for and received the Sacraments of the Church, and requested that his funeral should be of the simplest kind, "without crowns or flowers," or any official honor. Early in November, Don Alejandro Pidal y Mon, as distinguished in the Conservative ranks as Moret had been among the Liberals, closed his career in Madrid as a loyal Catholic and a devoted citizen of Spain. With him there passed away a great Christian philosopher, an eloquent orator, a statesman of rare ability, and a master of the Castilian tongue.

Portugal.—“Portugal remains very much where it was when the revolution took place. Indeed, the country has gone backward.” Such was the judgment of the famous London correspondent, Francis McCullagh, writing from Lisbon to his home paper on August 27, and the word tells the whole sad story of the year just passed in the land known as “the reproach among the nations.” Early in the year, what is described as a *Carbonaro* Cabinet, was formed under the presidency of Affonso Costa, one of the arch-agitators in the late and actual political tornado in the kingdom. It was at once announced that there would be “scrupulous insistence” on the enforcement of the anti-religious laws passed since the revolution of three years ago. Following this, pastors who had remained loyal to the Church, were cited to the courts, and scarcely a day passed without robbery or profanation of some church. In schools and colleges a strict watch was put on professors and severe punishment followed the introduction of religious teaching. On the other hand, orders were issued to protect priests who accepted Government pensions. The Premier, in his furious opposition to the Church, prohibited the circulation of certain Papal documents, and effectually to separate the people from the Head of the Church, he insisted upon the formation of associations of worship. Where his demands were not complied with he ordered the closing of the churches. True, some opposition developed to Costa’s ruthlessness. It appears that the Religious Orders, robbed of their property by the present revolutionary government, have appealed, either directly or by powerful friends, to The Hague tribunal for justice. The Premier, forced, it is affirmed, by the European courts, has acknowledged in the Portuguese Parliament that the matter would be referred to that international bureau.—Meantime, other interests of the unfortunate country are faring no better. The revised figures of revenue and expenditures in mid-summer showed a deficit in the national treasury of nearly \$5,000,000, and an attempt was made to square the accounts by the sale of confiscated Church property and the increase of the floating debt. No wonder the English correspondent quoted above writes: “The impression made upon me by Portugal after a year’s absence is unfavorable. The chaotic and hopeless condition of affairs in this country could not be paralleled even in Stamboul.” These words were written, by the way, early in October,

just when the leaders of the Republic were holding high festival in commemoration of the third anniversary of its founding.

France.—The term of President Fallières, expiring as the year began, Poincaré was chosen in his stead, and assumed office on February 18, Briand being made Prime Minister. The new Government was committed to the introduction of Proportional Representation in elections, but its tenure of office was measured by a month's time. Briand was overthrown and Barthou headed a new Ministry. Fear of a European war suggested the necessity of strengthening the army, and a loan of \$260,000,000 was proposed. At the same time the term of military service was to be extended from two to three years. Poincaré made ostentatious visits to England, Russia and Spain, for the sake of cementing the alliances, but a fierce opposition to the Government program developed among the people, and eighty offices of the General Federation of Labor had to be closed as centres of disorder. Jaurès was the chief antagonist in the House, and on December 2 the Barthou Cabinet collapsed on what appeared to be merely a side issue, viz.: the exemption of the military loan from taxation. This is the second reversal of the Government in less than a year. Several leaders of the Opposition were asked to form a new Cabinet, but refused, and finally Doumergue, a Radical Socialist, succeeded in getting together a combination of twelve Radicals, Radical-Socialists and Socialists, all but two of whom had been Ministers in former Cabinets. Their first act was to withdraw the loan and to announce that the three years' military service was only a temporary arrangement. Meanwhile, the country sees that Morocco is not yet subdued; Italy is becoming aggressive; the French have virtually lost the Protectorate of the East; there are troubles in Alsace between the German troops and the natives; the birth rate is declining alarmingly; and the treasury deficit is \$40,000,000. In brief, Poincaré's first year has not been one of glory. Meantime, the Government does not relent in its persecutions of the Catholic citizens of the Republic. Shortly before his fall, Barthou, at a meeting of the Federation of anti-Catholic teachers, openly espoused their principles; the closing of Catholic schools continues, adding to the 400,000 or 500,000 suppressed by preceding administrations, which easily explains the 22 per cent. illiteracy of the army recruits, and in spite of common sense the Ministry obstinately refuses to treat with the Vatican, though demands are being made by men of all parties for reconciliation. The religious spirit of the country, however, has awakened to a remarkable degree. Especially in great cities the churches are thronged, and new churches are being built, though in rural France the same results are not remarked; associations, chiefly of young men, are working energetically in behalf of morality, charity and religion, and to recover their civil rights as Frenchmen. The anti-Christian attitude of the great schools of the

country is no longer in evidence, and many distinguished men are returning to the faith; the recall of the Sisters to the hospitals is being demanded; odious legislation with regard to Good Friday has been rescinded, and the bishops, now free from Government thralldom, are speaking to their flocks individually or collectively, with a fearlessness that France has not known for many a day.

Belgium.—The Catholic Party still maintains its long tenure of office, and de Broqueville has realized all the hopes placed in him. The material prosperity of the country is constantly on the increase; the School Bill has been ensured, but does not yet seem to be in working order, and when the Liberals and Socialists attempted to throw the country into disorder, so as to force the Government to abandon the system of plural voting, succeeding at one time in calling out 300,000 strikers, no substantial concession was won. In view of possible European complications the Government felt itself constrained to ask for a military loan of \$58,000,000 proposing to put the army on a peace footing of 350,000 men, a tremendous number it would appear for such a small nation. Some complaints have been heard about anti-clericalism in the Congo, but the Home officials soon punished the offenders.

Holland.—It is relief to turn from the struggles of the great Powers, as they are called, and to trace the course of events in peaceful little Holland. It has shown its proverbial hospitality in sheltering the exiled communities of France, and has been rewarded by a considerable growth of Catholicity in its native population. There has been, as elsewhere in Europe, an anti-clerical agitation, but thanks to a Coalition of Catholics with the anti-Revolutionists and Historical Christians against the Socialists and Radicals, the enemy has been so far held in check. This year, however, the Coalition was defeated in the July elections, and 18 Socialists have won seats in Parliament. Nevertheless, no Socialist would accept a place in the Ministry, but the Vice-President of the Chamber of Deputies is of that political creed. The trade and industry of the country have steadily increased and education has been extended to a greater number of the population. Woman suffrage has been asked for in a very orderly manner and has been promised at a later date. Possibly, in view of that event, Catholic women are organizing, though their chief object at present is the exercise of charity. The International Peace Congress met at The Hague in August, but the most absorbing occurrence of the year was the celebration of the hundredth anniversary of the return of the House of Nassau as rulers of the nation.

Germany.—The year 1913 has been unusually rich in notable anniversaries. The millennium of the ancient city of Kassel, the silver jubilee of the reign of Emperor Wilhelm II, the Kolping centenary, the centenary of the War of Liberation and of the institution of the Iron

Cross, were all fittingly commemorated during the past twelve months. The greatest event, however, was the centenary celebration of the Battle of Nations, on October 16, and the dedication of the imposing memorial raised at Leipzig. Present with the Emperor were twenty-three Princes of the Federated States, and representatives from Russia, Austria and Sweden, whose ancestors had fought in the great battles of a century ago.

The year likewise brought with it its disasters. The loss of seventy-one lives, when the destroyer "S. 178" was cut in two by the cruiser Yorck, was severely felt by the entire nation. Especially frequent were the misfortunes that befell the German airships. Early in the year the "Zeppelin 15" was torn into pieces while seeking to make good its anchorage during a storm. Later a similar fate overtook the naval dirigible "L. 1," considered to have been a masterpiece of the Zeppelin type. It was caught in a hurricane upon the sea and torn into shreds and fragments. Only seven men out of a crew of twenty-one were saved. Shortly after, its companion, the Zeppelin Naval airship, "L. 2," was wrecked by a series of explosions, due to a new air-shield, and twenty-eight lives were lost. All these accidents, however, have in no way shaken the confidence of the nation in the Zeppelin type of airships. "If God will grant me a few more years of life," wrote the aged inventor to the congress of aviators at Leipzig, "the trust which has been placed in me will not be put to shame."

Two new sovereigns were proclaimed in the Federated States. The marriage of Princess Victoria Luise, only daughter of the German Emperor, with Prince Ernst August of Cumberland, ended the ancient feud between the Houses of Guelph and Hohenzollern, and opened the way to the throne of Brunswick for the Cumberland family. Bitter political agitation was carried on in the press for a long time, because no formal renunciation of the sovereignty over Hanover had been made by Prince Ernst before his accession to the throne. The latter held that his promise never to do anything against the unity of the German Empire was sufficient. The Bundesrath decided in his favor. Of even greater importance was the change made in the Bavarian Constitution by the House of Representatives, enabling the Prince Regent Ludwig to ascend the Bavarian throne as King Ludwig III. On November 5, therefore, his proclamation as King, "by the grace of God," was formally issued. The hopeless insanity of the deposed King Otto had made this change imperative for the good of the country. The new monarch was hailed with universal rejoicing. His popularity is well merited. The religious ceremonies took place in the Church of Our Lady at Munich, where Mass was celebrated by the Archbishop of München-Freising.

In the political life of the country the Centre has played a very important part. Its vote was decisive in almost all the measures adopted or rejected in the Reichstag. Its record for efficient service in Bavaria, where it stood in absolute control, has been eminently satisfactory,

and can be called in question only by the obscurantism of the liberalistic press. In Baden it is by far the strongest party and has well-nigh broken the strength of the red bloc. The Socialists suffered a loss of seven places out of twenty during the last elections, while six new seats were won by the united Right. In the Prussian Diet the Centre returned during the May and June elections with its full quota of 103 representatives. Some minor losses were sustained by the Conservatives. The pre-election boasts of the parties of the Left were thus turned into a subject of confusion for them. The Centre concurred with the lack of confidence vote twice carried in the Reichstag against the Government and the Imperial Chancellor, von Bethmann-Hollweg. The first occasion was the stand taken by him on the question of expropriating the Poles; the second was the Zabern incident. The attitude of the Chancellor in making light of the latest condemnations was severely censured by the leading parties of the Reichstag. The deliberations of this body were largely taken up with the debates regarding the increase of armament and the levying of taxes for this purpose. Great sums were laid aside for the permanent war fund, and large additions in men and equipment were made to the national defense. The policy pursued throughout was to throw as much of the burden as possible upon those who were best able to bear it. The sensational accusation brought against the Krupp firm by the Socialists, as a political ruse to gain votes, proved to be far less serious than had been claimed, and the entire agitation simmered down towards the close of the year.

Austria-Hungary.—The Balkan war has been the cause of great disquiet, and incidentally of enormous military outlays to the dual monarchy. Early in the year the mobilization of the Austrian troops had cost the nation three hundred million crowns. Uncertainty regarding the real attitude of Russia formed one of the main sources of apprehension. It was feared that in case of a conflict with Servia or other Slavic nations, Russia would naturally side with her sister States. Austria's anxiety was not confined to the Albanian question, but there was for a long time danger of estrangement from Russia because of the Rumanian and Bulgarian difficulties. Disarmament was consequently impossible, although the financial and economic crisis of the nation was acute. The state of nervous tension thus created became almost unbearable. Added to this was the sympathy extended to Servia by many of the Slavic element in Austria-Hungary itself. The treaty between Austria-Hungary and Russia, however, remained unshaken, and all the demands of Austria made towards the close of the war of the Balkan nations against Turkey were successfully enforced. The evacuation of Scutari by the Montenegrins in particular was regarded as a decided victory, since even the Powers least in sympathy with Austria accepted her point of view in every detail. Montenegro likewise

declared herself prepared to offer satisfaction for the murder of the martyr priest, Palitsch, and the apostacy of Catholics brought about by threats of death. "Not a policy of peace at any price," wrote the *Reichspost*, "but energetic and fearless endeavor has won the victory and preserved peace." Towards the end of June the President of the Hungarian Ministry announced that the watchword of Austria would be: "The Balkans for the Balkan nations!" But this independence, he declared, must be absolute and not merely nominal, so that no Power must have any preponderating influence in Balkan politics.

The Catholics of the dual monarchy have made considerable progress in the important work of organization. Particularly successful were the various Catholic days. The first attempt made to hold distinct conventions for the Southern Slavs and for the German elements has proved highly satisfactory. Each nationality is henceforth to unfold its Catholic strength within its own national organization. Cooperation between all the Catholic bodies can thus more readily be brought about. Occasional common Catholic days are not excluded. The Hungarian Catholic Congress held at Budapest likewise far surpassed all recent conventions. A magnificent display of Catholic solidarity was made by the presence of the numerous prelates, the heads of the opposition parties in the Parliament, and an enormous concourse of the clergy and laity. The Evangelical League, on the other hand, has left no stone unturned to promote its propaganda of hatred and slander. They are the A. P. A. of Austria, and their publications are of the *Menace* type. Their main work consists in attempting to make perverts of Catholics. They have increased their locals by 180, and their membership by 23,000. Freemasonry is likewise waging a bitter battle against the Church. At Graz, Catholic students were attacked with clubs and stones while marching to Church during a Catholic student congress. Catholics have in particular been obliged to carry on a constant struggle for the rights of Christian education.

Many political changes have taken place during the year. The fall of the Lukacs Cabinet in Hungary was brought about by the Desy trial, in which the court decided that the allusion made by Representative Desy to the President of the Ministry, as the "greatest panamist of the world," was sufficiently justified. Count Stephen Tisza was then empowered to form a new Cabinet. The new Minister is likewise of the Lukacs faction, and particularly noted for his proclivity for fighting duels. He is, however, a strong character and apparently has sought towards the end of the year to pursue somewhat of a policy of conciliation. In Bohemia the Diet, because of its obstructionist movement, was dissolved by the Emperor, and an administrative commission was appointed. The autonomy of Bohemia has thus passed away.

Balkans.—In an endeavor to put an end to the war, conferences were held in London by the representatives

of the Great Powers from the beginning of the year. The Turks showed a willingness to relinquish Scutari, but not Adrianople, leaving the question of the Islands to be settled later. While the conferences were going on the war continued. The weakness of the Turks in diplomacy and on the battlefield caused an uprising in Constantinople, in which the War Minister was murdered and by means of which the Young Turks returned to power. On March 6 the Greeks took Janina, but twelve days afterwards the Greek King was assassinated in Salonica. The Montenegrins were, meantime, besieging Scutari, and refused to obey Austria's command to withdraw. Finally, a week's armistice was agreed upon in the middle of April, and then the whole aspect of things changed. The allies began to quarrel with each other about the division of territory, and on May 20 the Greeks and Bulgarians were butchering each other. Next Servia sided with Bulgaria and entered the fray; then Rumania, which had hitherto done nothing against Turkey, joined the Greeks and Servians against Bulgaria. Meantime, taking advantage of the quarrel, the Turks again entered Adrianople, which they had lost four months before. By that time the Bulgarian capital was threatened, and Bulgaria sued for peace, and thus ended a war which was begun against a common enemy, but was turned by the Allies themselves into one of mutual destruction. In the apportionment of territory, Turkey has been able to keep Adrianople. Albania has been made autonomous, and is to be ruled by the Prince of Wied, who is a Protestant. In November, Greece and Turkey were fighting, but finally came to terms. The Island of Crete has been annexed to Greece, but the distribution of the other islands has not, so far, been completely determined. Thus ended the year of carnage.

China.—During 1913 nothing has happened in China comparable in importance to the Revolution of the preceding year. Last spring Yuan Shih-kai, Provisional President of the Republic, surprised the world by asking all the Christians in China to offer prayers on a certain day for the country's well-being.—In July, some Southern Provinces, dissatisfied with Yuan's arbitrary way of governing, revolted, but after two months' desultory fighting the rebellion was put down. On October 6, Yuan was elected by Parliament "Constitutional President." He rules like an Emperor, however. On November 5 he expelled from Parliament 300 members of the party that opposes him, and he is now reported to favor the dissolution of Parliament altogether. The United States, which was the first great Power to recognize the Chinese Republic, withdrew from the "Six-Power group," which had arranged to lend China \$125,000,000, and not long after the plan collapsed.—Germany's influence in China will be increased by the agreement recently signed at Peking for the construction of two railways to be built by German engineers, of German materials and with German money. The cost is estimated at \$20,000,000.

QUESTIONS OF THE DAY

The Archbishop of Udine on the Liberty of the Church

At the opening of the Social Week in Milan some weeks ago, the Archbishop of Udine delivered an address on the Constantinian Centenary and the Liberty of the Church. The Liberal press, as it usually does, read its own meaning into his speech, and told the world that the archbishop was the mouthpiece of the Holy See and on its behalf renounced the temporal principality and professed its readiness to come to an understanding with the Italian Government. We have heard such things before. Let us then see just what the archbishop did say.

In the first place he explained that the Edict of Constantine gave to the Church, not toleration but liberty, explaining, what we have already pointed out in these columns, that liberty presupposes the right to exist, while toleration denies this right. The tolerated society is allowed to remain because its suppression would cause greater evils than its continuing. It is permitted to remain; but the authority that permits may put conditions and limitations to its action. Liberty on the other hand implies the inherent right of the society to the exercise and development of its faculties and powers, and if this society be supreme in its own order, if this order itself be supreme, no other power on earth has the right to regulate it in its action and development, while every other power may have the obligation to protect it.

Secondly. He pointed out the fallacy of the modern idea of the equality of all creeds, inasmuch as it implies that the State must necessarily hold itself indifferent to all.

Thirdly. He showed that the Edict of Constantine was not a concession of privileges, but a recognition of the Church and its inalienable rights. In a word, it was the abdication by the Roman State of that absolute sovereignty, the claim to which the Modern State has revived. He does not refute this claim formally. The refutation is contained in the formula that the State, sovereign though it be in its own order, is the representative of all the citizens. Its function is to procure the temporal well-being of each. But arguing *ad hominem* he points out that if the State, notwithstanding its exaggerated claims, feels constrained to proclaim religious liberty, this can only be because it admits that the whole spiritual order is not only outside its domain, but also superior to its order.

Fourthly. He enumerates several of the violations of the liberty of the Church into which the State has been led by the false idea of its absolute sovereignty, e. g. the appropriation of ecclesiastical property, legislation touching not only the civil effects of marriage, but also the marriage bond itself, the subordination of the exercise of ecclesiastical ministries, even the highest, to its licence.

Having shown how far the Church is from the enjoy-

ment of real liberty, he goes on to the obvious conclusion, that the liberty of the Church means, first of all, the liberty of its Head. This to satisfy the demands of the constitution Christ gave his Church must be:

1. *Real and effective*, not a title of honor, but true autonomy, and this, not only as regards the individual acts of the Sovereign Pontiff, but also as regards the free course of ecclesiastical law.

2. *Manifest and beyond suspicion*. Every State in whose territory the Church exists, must necessarily, for its own sake demand that the Pope be free from every outside influence.

3. *Full and complete*, as regards spiritual and universal ministry. Personal inviolability, extra-territoriality, postal freedom are not sufficient. Absolute freedom of communication between the Head and the members, the members and the Head, during war time as well as in peace is necessary as well as security of the relations of the Sovereign Pontiff with every nation of the world.

4. *Stable and intangible*, not resting on a mere concession of one Power, or the goodwill of another; still less dependent on the vicissitudes of party government.

5. *Fortified by an international guarantee* of all nations that reckon Catholics among their subjects.

This the civil princedom gave: now that it has been taken away, this liberty exists no longer. The question of how such liberty is to be guaranteed in the existing conditions, is a legitimate matter of discussion.

But the archbishop was careful to tell his hearers that the decision in this grave matter belongs to the Holy Father alone. Indeed his speech, instead of being an abdication of any of the rights of the Church, was rather an exposition to the modern state and the modern world of those rights in their essential fulness.

HENRY WOODS, S.J.

Church and State*

"Mr. A. L. Smith," says the *Spectator*, "has been for many years not only a great tutor, great even when judged by the standard of his own college, not merely a lecturer who has drawn the whole history-reading University under his spell; he has been a great personality among his contemporaries and among his juniors. No man's judgment has been more generally trusted, no man's help has been more frequently implored."

Under the title of "Church and State in the Middle Ages," A. L. Smith publishes the Ford Lectures, delivered by him at Oxford eight years ago. The subject is not so comprehensive as the title would indicate, as it is restricted to the influence of the Papacy on the English Church and on English social life during the early thirteenth century. Mr. Smith professes in these lectures to be fair. "No Popery has vanished from our walls,"

*Church and State in the Middle Ages. The Ford Lectures delivered at Oxford in 1905. By A. L. Smith, Balliol College, Oxford. Oxford: At The Clarendon Press.

he writes, "but the truculent old watchword is still written large across our historical perspective."

He has, we believe, made an honest effort to set aside all prejudice, but he cannot divest himself of his viewpoint, and that is the viewpoint of the Protestant writing about the Catholic Church. It is not sufficient for the historian to present the truth; he should present it also in the true light. That the Church is the concrete extension of the work of the Incarnation among men, that the Church is the mystical body of Christ of which He is the head, that she must ever remain substantially and essentially such as she was when instituted by Christ, are notions fundamental and essential with the Catholic historian. When, if ever, he has a page or a chapter of scandals to record, he will be quick to supply that which will correct or prevent hasty or false deductions and he will point out the bearing of facts upon principles that are as immutable as truth itself. The antidote will be given to counteract the poison. Thus Pastor in his History of the Popes lays bare the enormities of Alexander VI. But he is careful to remind the reader that "the goodness or badness of the temporary minister can exercise no substantial influence on the being, the divine character or the holiness of the Church." Pastor presents the history of the Popes from the Catholic viewpoint.

Such corrective is absolutely wanting in the case of the Protestant lecturer or historian, whose primary concept of the nature of the Church is vitiated and who consequently will believe, as Mr. Smith does, that not merely a Reformation, but a revolution was the only means of purifying "the Church of saints and martyrs, of missionaries and crusaders," after it had been "dragged through the mire of Avignon, and bound to the chariot wheel of contemptible Italian dynasties." He confesses that from the study of the records of the time he is profoundly stirred to admiration of the machinery and organization of the Papacy; its enormous superiority, not merely as a religious centre, but as the centre of law and government; its all-pervading activity and almost infinite potentialities; and finally, the absolute and literal acceptance of it by the highest minds as the veritable oracle and tribunal of God. On the other hand there is made on him by these same records an impression no less deep of the abuses "which ate into the very heart of the system; of the narrow selfishness and wholly political character of its aim, the aim of a petty territorial principedom in Italy; of its increasing concentration upon this one aim, till phrases such as 'the Church,' 'the Faith,' and 'the cause of God' came to mean this petty aim, and this alone." These two deeply rooted impressions of his own are what Mr. Smith endeavors to transfer to his readers.

Mr. Smith fails to grasp the primary and initial fact—now a commonplace with the Catholic historian—that the original of this great ecclesiastical dominion which he is considering is a divinely instituted organization. To him "the Papacy is no other than the ghost of the deceased Roman Empire, carved upon the grave thereof." The

epigram is attributed to Hobbes, "the greatest foe to hierarchical power that ever lived," but of all the sayings about the Papacy, Mr. Smith believes nothing could be "more true, more suggestive and withal more appreciative." It is easy to see how imperfect will be the analysis of the complicated relations between Church and State with such a theory of the Church always filling in the perspective.

It is impossible to read these lectures without being impressed with the absolute dependence of the Church of England on the Church of Rome. In England the hierarchy exercises its ecclesiastical jurisdiction in subjection to the See of Peter, and legal procedure in canonical matters is directed absolutely from the same centre of organic unity. That in itself ought to give a quietus to the present continuity theory of the High Churchman; unless he is prepared to maintain that dependence and independence effect no radical change in an organization, and to admit, for example, that the American colonies, after they set up for themselves, were still, as before, a part of the British Kingdom. But Mr. Smith's lectures are not controversial, and the inference a priori continuity would not particularly interest him.

Mr. Smith's views on marriage are worthy of the most advanced Protestant. He maintains that "the Reformers did the great service of vindicating matrimony as an honorable state, indeed as the 'truly religious condition.'" "There can be no greater social evil than uncertainty in the marriage law and excessive facility of divorce." This is a proposition laid down by Mr. Smith himself. And the United States of America, "with its thirty-seven different laws of marriage," and the consequent activity of its divorce courts, may serve as proof of what in other lands perhaps would be accepted as axiomatic. But surely the Catholic Church is not responsible for this condition of things. And if the Catholic Church is not to blame, who is, if not the Reformers? Mr. Smith admits that even in the first half of the thirteenth century, besides protecting the marriage law, "the other benefit the Papacy conferred was the substitution of an appeal to its central tribunal, instead of the unlicensed action of the interested parties. A marriage might be voidable, it might have been a mere promissory betrothal, or again it might have been a betrothal never carried out. . . . But the parties could not of themselves treat it as void till it had been declared void by the head of the Church."

It puzzles one to understand how Luther can be held up as vindicating the "truly religious condition" of matrimony in the light of his permission to Philip of Hesse to take another wife while the first was still living, or his letter to Chancellor Brück in 1524, in which he says: "I confess I am not able to forbid anybody to take more than one wife, if he wishes to do so, nor do the sacred Scriptures forbid him." Again in 1526, he would grant a concession for polygamy, if "there be need, as, for instance, if the wife be a leper, or be taken away from the

husband in some other way." Compare this shilly-shallying with the declaration of Alexander III that not even for leprosy could one party desert the other, unless by consent, "a heroic view of conjugal duty," comments Mr. Smith, "but heroic views were just what the twelfth century needed in every sphere." It is to laugh! As if high standards and heroic views were not as much needed in the twentieth century as in the twelfth. But such standards and ideals then and now and from the beginning have ever been maintained before a critical world in the teaching and discipline of the Church.

The *Spectator* concludes its review of Mr. Smith's book with a panegyric. "The lectures are worthy of his reputation and of himself, and he has written a book which will rank with the best and finest historical work of recent years."

Thus do critics differ.

E. SPILLANE, S.J.

Our Catholic Social Work in 1913

To say that social welfare has become the watchword of our age is to utter a mere truism. American Catholics may still be far from having realized to the full the social ideals held up to them by the Church; but they have never more closely approached to them than in their endeavors during the past year. There is reason indeed for rendering thanks, and we confidently look forward to the time when Catholics will universally be recognized as a great social power in our land. Our faith itself is the mightiest social lever the world can possess in any age, our own not excluded.

During the past few months important social courses have been established in various Catholic institutions of higher learning. Special schools for this purpose are already in prospect, and the work of gathering means for the erection of the Ketteler House of Social Science is being constantly promoted. Independent clubs for social study and courses offering special facility for this purpose are conducted in many cities under the auspices of the clergy, or of Catholic organizations of various kinds.

Our societies indeed are fast coming to realize the seriousness of the responsibility resting upon them in this matter. The great possibilities of promoting Catholic social action through the American Federation of Catholic Societies have, therefore, not been overlooked. Special stress was laid upon this question at its annual convention. Half of the space of its official organ is set aside for a consideration of social problems, and an economic news letter is written each week by the secretary of the Social Committee for many of our Catholic papers. It is, moreover, sending its representatives to the American Federation of Labor Conventions, promoting the interests of the Militia of Christ, and spreading social literature.

In the same way the Knights of Columbus have, through many of their locals, arranged for frequent social lectures, which have usually been attended by large audiences, while they have in other ways effectively promoted

the same cause individually or by organized effort. A special resolution likewise was passed by the National Committee of the Ancient Order of Hibernians for the appropriation of a fund for social lecture work, and an organization with this object in view was provided. Other associations have pledged themselves to similar work; and some, like the Eunomic League, have arisen for this purpose exclusively.

It is especially important that social propaganda should be carried on by the various national societies, since it is often in languages other than English that a most vigorous and bitter socialistic and anti-Catholic campaign is carried on. German-American Catholics are particularly fortunate here in the splendidly organized leadership of the Central Bureau of their Central Verein. Its effectiveness, however, does not end with our German-speaking citizens, since its many excellent social publications—leaflets, pamphlets, press bulletins and journals—are in great part written in English. Its lecture tours against Socialism, covering the entire continent, were carried on in the same language. Special social work, moreover, has been conducted under the auspices of the various State Leagues, social courses have been arranged, and Catholic workingmen's associations have been established. Many other undertakings have been successfully carried out by them.

If, therefore, at an earlier period we have been wont to speak of a social awakening, we can now with justice speak of actual social endeavor and accomplishments. The Church, indeed, has always led the world in true social work. Not to mention the religious Orders, we need but point to the Society of Saint Vincent de Paul. But there were certain modern phases raised by our economic conditions, which required likewise in other ways the special cooperation of the laity, under the direction and with the blessing of the Church and her representatives. These tasks we have reason to believe will be ever more perfectly accomplished during the New Year, 1914.



Very Rev. Patrick Cody, for forty years pastor of St. James' Church, Newark, N. J., on the recent celebration he had of the Golden Jubilee of his priesthood, was appointed by Pope Pius X a Roman dignitary and domestic prelate to the Holy See, and received from his parishioners a purse of \$5,000. Mgr. Cody declined, however, to accept the sum for himself, except on the condition that he might use the entire amount in relieving want and suffering among the poor of his parish. "As for me," he said, "I hope to die without a cent." Mgr. Cody's act and words prove conclusively, if proof be needed, how thoroughly deserving he is both of the Roman purple and of his parishioners' generous gift. As long as the Church in America has priests of his self-sacrificing spirit, nothing can withstand the spread of Catholicism here.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 3, 1914.

Entered as second-class matter, April 15th, 1909, at the Post Office at New York, N. Y., under the Act of March 3d, 1879.

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SUBSCRIPTIONS, POSTPAID:
United States, 10 cents a copy; yearly, \$3.00
Canada, \$3.50 Europe, \$4.00 (16s.)

Address:
THE AMERICA PRESS, 59 East 83d Street, New York City, N. Y., U. S. A.
CABLE ADDRESS: CATHREVIEW.

The Poster and the Star

A week or two before Christmas there appeared on the bill-boards of the towns and cities of the country a large, artistic poster done in twelve colors, having for its subject the Nativity of Our Lord. The poor stable of Bethlehem is bright with the radiance that shines from the Divine Child, whom the Virgin Mother holds in her arms, St. Joseph is near by, and adoring shepherds, and gift-laden Magi, complete the group. Most of the beautiful picture's admirers must have wondered what it was meant to advertise. For no mention is made of any theatrical production or moving-picture show; no exhortation is given to speed with jubilant feet to some department store, and none of the marvelous results were detailed that invariably follow the use of any particular medicine, beverage or cereal. The only inscription on the poster are these words: "Ask your Sunday school teacher to tell you the story."

It has now transpired that the presence of the Nativity picture on our bill-boards is the result of a vote taken at the last annual convention of the Poster Advertising Association to "utilize the advertising space at the disposal of the association in slack seasons for conducting, free of charge, a campaign of its own for the uplift of children throughout the country." "No other organization or movement is back of this; we merely want to do our share in this way to stop as best we can by illustrated lessons the disintegration that threatens the childhood of the big modern city. It is our Christmas present to the communities in which we live." So 7,500 of these pictures of the Nativity were distributed at a cost of more than \$10,000 to the 3,000 members of the association in this country and Canada. From time to time other appropriate and "uplifting" posters are to follow.

With an object similar to that which inspired the Poster Advertising Association to spread far and wide a fine picture of the Nativity, a number of our municipalities set up this year in a public square a huge Christmas

tree, illuminated with myriads of colored lights and topped by a brilliant "Star of Hope," while thousands listened to the Christmas hymns that choral societies sang.

To Catholics it is, of course, a keen pleasure to see cities and corporations thus emphasizing the true character of the festival that the Christian world celebrates on the 25th of December. What makes the day Christmas is the wonderful fact that the Only Begotten Son of the Eternal Father, "for us men and for our salvation," was then born of the Virgin Mary. When this truth is granted all the joyful festivities associated time out of mind with Christmas become beautiful and intelligible, when that truth is denied, they become empty and meaningless.

What Can One Man Do?

"I recognize the need of service in the struggle for the betterment of conditions in the world's ways and life—but what can a mere individual, what can I do?" It is a plaint very frequently heard. There is filth on the stage and vileness in books and scandal on the streets; there is graft everywhere; there is toleration of immodesty because good men and women are satisfied to shrink back as they utter their mild-spoken protest, whilst they who profit by the flaunting of vice are boldly loud-spoken in their demand for "liberty and freedom"; there is,—but why read a litany known to every one among us? And meantime the pitiful word is on the tongue of so many—what can a mere individual, what can I do to change the sickening story?

What can one good, strong, eager, earnest man do? Just the other day a simple priest was buried in the Catholic cemetery of the little town of Harrison, New Jersey. For a full week the entire town had done reverence to his memory. When the news of his death was announced by the tolling of the church bells, women and children burst into tears in the streets. In a day all the buildings on the main thoroughfares, including the Town Hall, were draped with black, and everywhere flags were at half mast. The Town Council met and adopted resolutions of condolence, and the Mayor ordered that the flag on the borough hall be flown at half-mast for thirty days. When the body of the simple priest was moved from the rectory to the church he had served for thirty years, thirteen hundred children marched down the street in two columns beside the coffin, and practically the entire population of the Jersey town crowded the streets and mournfully watched the procession file to the church.

The details we take from the public press. And when one asks who was this simple priest—so signally honored, so universally mourned, and what had he done to merit so magnificent a measure of reverent respect, that same press answers our question.

For thirty years Father M. P. O'Connor had ruled over the Jersey hamlet. The son of Irish famine exiles,

he was born in Scotland and with his parents he came to America when he was eleven years old. These settled in Jersey City, where the boy attended the parochial schools. He later graduated from St. Charles College, Maryland, made his priestly studies at Seton Hall and was ordained to the priesthood in 1877. No extraordinary preparation this for his years of services,—therefore we speak of him as "a simple priest."

Yet during his thirty years in Harrison he changed the town from a gambling centre and open resort for vice to a place where not even moving pictures are tolerated. He never held public office; he thundered forth his denunciations of graft and evil conditions from his pulpit—and no other single man has ever had so great an influence for good in the Jersey town as Father O'Connor. Single-minded he saw his duty,—brave-hearted he never quailed in doing that duty; and he never asked, what can I,—what can a mere individual do in the fearful stress of need upon us.

May his example be an answer to the plaint so frequently heard!

Who's to Blame?

Chief Justice Olsen of the Minneapolis Municipal Court is reported to have lately made this statement: "The fact, verified by ample investigation, is that the great majority of immoral women become so before they are seventeen." Commenting upon his assertion the *Ave Maria* observes:

"In none of our states, so far as we know, does a girl become of age, and hence independent of parental control, before the age of eighteen. Accordingly, 'the great majority of immoral women' fall from virtue while they are still subject to the authority of their parents; and it is difficult to see how the latter can be excused from at least partial responsibility for such falling. . . .

"The freedom allowed to most young American girls, and the smug conviction that Katie or Annie is quite competent 'to take care of herself,' are responsible for more family tragedies than are ever heard of in the police courts, and for more broken hearts than will be known until Judgment Day. That awful day will have woeful surprises for many a father and mother."

So the cheerful readiness with which American parents abdicate the government of their families and allow a half-grown daughter to choose her own companions and amusements results at times in very distressing consequences. Besides bringing misery on themselves and disgrace on their parents, these neglected and "independent" girls become in far too many instances professional criminals, spread broadcast disease and immorality, and increase the taxes citizens have to pay for better police protection, bigger prisons and asylums, and more numerous hospitals and almshouses. Yet if fathers and mothers would only realize their responsibility and would but take the trouble to know where a

sixteen-year-old daughter goes for amusement, with whom she associates and how she passes her hours of leisure and would then exert if need be their parental authority, many a silly girl's virtue would be saved from shipwreck and the social and economic problems of the day would become in consequence easier of solution.

The "Guardian" on the Bishop of Zanzibar

In its issue of December 5 the London *Guardian* writes *guardedly*—surely not for this did it receive its name years ago—on the Bishop of Zanzibar's letter. It rebukes his presumption in having called the Bishop of St. Albans to account, because this prelate was "in Holy Orders before the Bishop of Zanzibar was born, and has crowded into a strenuous life an extraordinary amount of self-sacrifice for the Church," and so forth. But this is no guarantee against mistakes; and when one has made a serious mistake, age and self-sacrifice can not prevent him from being called to account by a younger man of perhaps less sacrifices, who is thought to be bound by his office to guard against such mistakes and their consequences. Nevertheless it was sure of one thing on that date, "that the corporate communion at Kikuyu involves a principle which the Church of England, if she is to remain loyal to her trust, dare not concede." For the enlightenment of our readers we will say that "corporate communion" is the *Guardian's* euphemism for plain communion in the "Lord's Supper" with those whom one looks on as heretics or schismatics.

By December 12 the *Guardian* had changed its view, and found "abundant reason to regret that the questions at issue . . . should have been complicated by the unhappy emphasis that has been laid by the Bishop of Zanzibar upon the corporate communion which marked the close of the Kikuyu Conference." It makes a distinction. Such communions if only occasional are harmless, charity may even demand them. It is only when they become habitual, when the Nonconformist who intends to remain outside the Church of England is encouraged to approach its altars as a matter of course, that they involve a principle the Church of England can not concede. As we understand the principle involved, it is this: it is not lawful to communicate in divine things with heretics, or schismatics, and the Bishop of Zanzibar seems to be of the same mind. The breach of this principle may even go by the name of sacrilege. The only distinction we can see between the two cases put by the *Guardian* is that in the first are had from a Church of England point of view, only occasional sacrileges, while in the second, the sacrilege becomes habitual.

Two things seemed to have induced the *Guardian* to change its mind. The first is that such communions as that of Kikuyu have taken place in the Church of England unreproved. Bishops, not mere missionary bishops, but Lord Bishops of the Establishment, holding its chief sees, have celebrated such communions in Presbyterian

churches in Scotland. In 1870 the members of the New Testament Revision Committee, belonging to various denominations, received communion together in Westminster Abbey, and only lately a bishop invited the Non-conformists of his episcopal city to communion in his cathedral. Whatever be the consequences, the Church of England must be sustained. The second is that the Archbishop of Canterbury has written to a correspondent on the subject, and the tone of his letter foreshadows a general whitewashing.

Evidently the Bishop of Zanzibar is not going to be satisfied. We must pray that he will hold firmly by God's grace to the position he has taken up. Should he do so, it will not be long before he finds himself safe in the one true Church of Christ. Mr. Athelstan Riley, Lord Halifax's lieutenant, has also been troubled. But having heard a young clergyman whom, from his dress, he took to be a Broad Churchman, speak enthusiastically about "Zanzibar's splendid letter," he is reassured concerning the Church of England. Not everyone will find his conscience so easy to settle.

Catholic Papers and Penances

We presume that no Catholic will contest the opinion of the Sovereign Pontiff that a Catholic press, vigorous, able, well-supported and widely diffused, is an eminent if not the preeminent need of the age. How to secure and maintain it is the difficulty. You cannot have an able press, not at least of long continuance, unless it is well supported; and it will not be well supported unless it is able, and able to continue so. The problem is not unlike the squaring of the circle, or is rather like that of the animal that tried to catch up with its tail. A "Capuchin Father" has made a notable attempt to solve it in the current *Fortnightly Review*. Noting that the Roman Catechism prescribes, according to the Council of Trent, that penitential satisfaction consists principally in prayer, fasting and almsgiving, and that it is "by alms we satisfy our neighbor," he suggests that confessors, following ancient usage, should impose monetary penances, especially on alcoholics, spendthrifts, loose-tongued and long-fingered folk, and that these should take the form of "a yearly subscription to a good Catholic paper or magazine"—for the penitents if they are not subscribers, and if they are, for some one else, the amount to be placed in a box (that should be in every church), "For the Support of the Catholic Press." The Pastor would apply this revenue to subscriptions for needy parishioners or the support of the Catholic press, as circumstances should suggest.

We are not sure that the execution of this laudable intent could be easily kept clear of canonical snarls, and it might possibly be objected that the prohibition in the United States Constitution of "cruel and unusual punishments" is applicable to the case; but that it is a most commendable, and possibly the most efficacious,

method of reparation, will be readily conceded by the editors, owners, and managers of Catholic periodicals. They would also agree that in regard to their own publications the penance would have the additional recommendation that it would prove to be a pleasure, though in the case of others it might be considered truly penitential. Whatever may be thought of the terms of the suggestion, the spirit of it is thoroughly in accord with the wishes of the Holy Father and the needs of the times; and whether such spiritual direction be made mandatory or not, there can be no doubt that thousands of people and hundreds of papers are badly in need of it.

LITERATURE

Some Notable Books of the Year

The object of the following paper is merely to recall to our readers the names or authors of the more important books that have been reviewed in the pages of AMERICA during the past year. The list represents of course but a small portion of the works published in this country or sent here from abroad during 1913. As a vast deal of this literary output is the expression of the intellectual unrest and perplexity of spirit that prevail to-day outside the Church, Catholics, secure in their faith, have no need to peruse the multitudinous "soul-cure books," so called, that are pouring from the press; they will regard with suspicion the panaceas for the age's social maladies that are being offered almost daily, and as for the "sincere" novels, "strong" plays and "candid" histories whose name is legion now, it is plain that these books are written and published, as a rule, from sordid motives and can do their readers nothing but harm.

No Catholic can reasonably complain that the year's harvest of valuable historical and biographical works is a meagre one. Volumes XI and XII of Dr. Pastor's "History of the Popes" have appeared in English, bringing the work down to the days of Paul III and the Council of Trent; the third volume of Mgr. Ward's "The Eve of Catholic Emancipation" and the fourth of Dr. Gairdner's "Lollardy and the Reformation" came out. New tomes were added to the History of the Society of Jesus in France and Spain, and Father Hernandez wrote a big work on the Paraguay Reductions. Mr. T. M. Healy's "Stolen Waters," Father Engelhardt's "Missions and Missionaries of California," Ricardo F. Guardia's "Costa Rica," and Father McCaffrey's excellent text-book of Church History were also real accessions to Catholic historical literature.

Many of our readers will doubtless consider Everard Meynell's "Life of Francis Thompson" the most important biographical work of the year. The appearance in English of two volumes of Father Grisar's "Luther" was welcome. Father Coloma's "Story of Don Juan of Austria" is a pleasant blending of history and romance, and two large volumes have been published of the new and revised edition of Father Baumgartner's "Goethe." The constant reader of AMERICA will recall our reviews of other good biographies or memoirs such as that of Napoleon, Ozanam, Lacordaire, Paul Jones, De Neuville, Dewey, St. Vincent of Paul, Bishop Curtis, St. Gilbert, St. Augustine, Father Gallwey, Henry L. Richards, Father Chase, Sister Mary of St. Francis, "The Little Flower," "The Praise of Glory" and Mother Mary of Jesus. Biographies, reminiscences, memoirs or letters were also published last year of John Bright, Florence Nightingale, William Vaughn Moody, Theodore Roosevelt, Nathaniel Haw-

thorne, William Winter, Lord Lyons, Henry Cabot Lodge, William Pitt, Charles Eliot Norton and Cecil Rhodes.

It cannot be said that the tone of our "popular" fiction has greatly improved since last year. Though we do not suffer much in this country from the practice third-rate British novelists have of paying a publisher to produce their worthless books, on the other hand, "best-sellers" have a wider circulation in America than in England. "Successes," like Mrs. Wharton's "The Custom of the Country" and Hall Caine's "The Woman Thou Gavest Me," besides being immoral, misrepresent the Church's marriage laws; in such a story as John Galsworthy's "The Dark Flower" remarkable literary ability is used to make adultery seem a trifling and almost unavoidable sin; while in "The Inside of the Cup" Winston Churchill becomes a Socinian dogmatist and writes tediously of numberless things he does not understand. Henry Sydnor Harrison's "V. V.'s Eyes," however, is an excellent example of a book that though popular is good, and the vogue enjoyed by such novels as Mrs. Burnett's "T. Tembarom" and Mrs. Wiggins' "The Story of Waitstill Baxter" shows that there is a demand for "romantic" stories. The contributions by Catholic authors to the good fiction of the year are notable. At the head of the list stand Mgr. Benson's "Come Rack! Come Rope!" and "An Average Man"; John Ayscough gave us "Gracechurch"; Henry Bordeaux, "The Fear of Living"; René Bazin, "The Marriage of Mademoiselle Gimel"; Mrs. Hugh Fraser, "The Honor of the House"; Frank Spearman, "Merrilie Dawes"; Percy Fitzgerald, "Worldlyman"; Lady Clifford, "Michael"; and Pierre L'Ermite, "The Mighty Friend."

Some volumes of essays produced during the past year are likely to remain permanent additions to the Catholic bookshelf. Such are Ayscough's "Levia Pondera"; Lilly's "The New France"; Coler's "Two and Two Make Four"; Walsh's "Modern Progress and History"; Gasquet's "England Under the Old Religion"; Chesterton's "Victorian Age in Literature," with his "Miscellany of Men," and Belloc's "This, That and the Other," with his "Four Men"; Mrs. Fraser's "Italian Yesterdays"; Atteridge's "Famous Modern Battles"; La Farge's "The Gospel Story in Art," and Paul Elder's "The Old Spanish Missions of California."

This year's poetical work of most interest to Catholics was, of course, the complete edition of Francis Thompson's "Poems." Quiller-Couch's "Victorian Verse," Noyes' "Tales of the Mermaid Tavern," Mrs. Meynell's "Collected Poems" and "The Poem Book of the Gael" were also noticed favorably in these columns, while words of praise were given E. K. Francis' translation of Keble's "Lectures on Poetry" and to Father Connell's new text-book, "A Study of Poetry."

A good number of valuable doctrinal and devotional works for Catholics were likewise brought out during the year just past. There were new and revised editions of St. Teresa's writings and those of St. John of the Cross. Mgr. Benson's "Confessions of a Convert" attracted wide attention. He gave us a volume of sermons, too, and so did Father Kane. Richard White's "Celestial Fire" and Father Smith's "Ordinary of the Mass the Food of Prayer" are good meditation books. Newman's "Sermon Notes" were edited and published. "Christology" and "Soteriology" were added to the Pohle-Preuss series. Fathers Pope, Hitchcock and Brassac wrote books on the Sacred Scriptures; Father Martin, one on the "Roman Curia"; Albert Von Ruville, "A Study of Catholicism"; Father Lockington, a useful work on "Bodily Health and Spiritual Vigor," and Canon de Ragnau one about "The Vatican." Here, too, can be mentioned Father Burke's excellent text-book of "Political Economy."

With a list of recent works like the foregoing to choose from, and with whole shelves of volumes as good, or even

better, that former years have given us, no one should now be heard bemoaning our melancholy dearth of "interesting" books by Catholic authors. If such works as those mentioned above are not found interesting by those who consider themselves staunch Catholics, may not the fault lie less with the author than with the reader?

W. D.

Life of the Viscountess de Bonnault D'Houet, Foundress of the Society of the Faithful Companions of Jesus. By the REV. FATHER STANISLAUS, F.M., Capuchin of the Province of Paris. Translated from the French by One of Her Daughters. With Preface by HIS EMINENCE CARDINAL BOURNE and by the Rt. REV. ABBOT GASQUET. New York: Longmans, Green and Co. \$2.50.

The Faithful Companions of Jesus, a teaching congregation of women, who honor as their founder the subject of this biography, are not as yet very well known in the United States. They have only two convents here: one at Fitchburg, Massachusetts, and the other in the same county at Gilbertville, but in Europe and Canada they have in all some fifty houses. This newly translated life of Madame D'Houet, however, will doubtless make the Sisters and their work more familiar to American Catholics. Marie Madeleine Victoire de Bengy was born at Châteauroux, France, in 1781; married in 1804 the Viscount de Bonnault d'Houet, and within a year was left a widow with a little son. Coming under the influence of some Fathers of the Faith, soon to be Jesuits, she asked their counsel about a plan she had of starting a congregation of religious women who would devote themselves to the education of girls. Several of Madame D'Houet's "directors," as we find them portrayed in this biography, certainly gave her exceptional opportunities for practising the virtues that a foundress should have. A Jesuit Father named Sellier, who seems to have been Minister or Procurator of the St. Acheul community, is particularly prominent in the story of Madame D'Houet's earliest foundation, made at Amiens in 1820. Seized with a sort of "prophetic fury," he assured the lady that God would bring her enterprise to a happy issue, though not in the way she expected; "it is by crosses, desertions and humiliations that He will carry out His will." Father Sellier then took care that, as far as in him lay, this forecast should prove correct.

The founder's infant community weathered its first troubles, however, and others which were more severe. There was great difficulty, for example, in getting leave to have the Blessed Sacrament in the convent chapel, in securing a chaplain, in obtaining Rome's approbation of the new institute and in holding the name Madame D'Houet had chosen for her Sisters. But all obstacles were overcome at last, in many instances quite marvellously, and the congregation spread so rapidly that on the founder's death in 1858 some twenty communities of Faithful Companions were thriving in France, England and Ireland. This life of Madame D'Houet, which Father Stanislaus wrote largely on old-fashioned hagiographic lines, has been well translated and the volume is illustrated with a portrait of the Faithful Companions' founder and with pictures of many of their houses. Under the name of each of their French convents are generally written the significant words: "School closed by French Government."

W. D.

The Church in Rome in the First Century. By GEORGE EDMUNDSON, M.A. New York: Longmans, Green and Co. \$2.50, net.

This book consists of the Bampton lectures in the University of Oxford for 1913. In not a few things this author deserves our praise. He will have nothing to do with the absurd theory of a rivalry, even an enmity, between St. Peter

and St. Paul, and the still more absurd development of it that Simon Magus is a myth under which St. Paul was presented. On the contrary, he maintains the truth of St. Peter's encounter with the magician in Rome, his pontificate of seven years in Antioch and of twenty-five years in Rome. He holds to the truth of the "Quo Vadis" vision, although, perhaps, he is not quite orthodox in his explanation of it as a vision. On the other hand, he wishes as an Anglican lecturing in Oxford, to save himself from the conclusions flowing from the facts. Hence he maintains that St. Clement's epistle to the Corinthians was written, not after his accession to the pontificate, but in the year 70, and that in writing it he was merely the secretary of the Roman presbyterate. His arguments will not convince any who are not anxious to be convinced.

H. W.

The Practice of Mental Prayer. By FATHER RENÉ DE MAUMIGNY, S.J. First Treatise. Ordinary Prayer. Translated from the Fourth Edition with the Author's Corrections and Additions. Translation Revised by FATHER ELDER MULLAN, S.J. New York: P. J. Kenedy & Sons. \$1.25.

Meditations Without Method. Considerations Concerning the Character and Teaching of Christ. Arranged as an Informal Three Days' Retreat. By WALTER DIVER STRAFFINI, S.J. New York: Benziger Bros. \$1.25.

The Morning Watch. The Spiritual Exercises of St. Ignatius Proposed by FATHER IGNATIUS DIERTINS, S.J. Translation Edited by FATHER ELDER MULLAN, S.J. New York: P. J. Kenedy & Sons. \$1.50.

Here are three Jesuit books treating of the theory and practice of mental prayer as St. Ignatius would have it made. Father De Maumigny, after dwelling on the excellence and advantages of meditation, devotes considerable space to the principal acts of prayer, touches briefly on affective prayer, gives half-a-dozen very useful chapters to prayer's difficulties, and ends with a full explanation of the Ignatian method of meditation. The author is clear, encouraging and of course practical. He shows that mental prayer is not so difficult as most suppose, for as the average man is meditating all day long on the things of the world, to practise mental prayer he need only consider in the same way the great question of his "eternal salvation, weighing its importance and finding (?) on such reflections an effectual purpose and a firm resolution of putting into practice all that is necessary to assure its success." The author offers the following consolation to those whose morning meditation is sometimes dry and distracted: "The very fact of our keeping an hour in God's company in prayer must necessarily make us better. If by frequenting the society of criminals we become steeped in vice, and by frequenting that of the virtuous we ourselves gain virtue, in the same way by being continually taken up with God's society we shall become divine."

Father Straffini's volume consists of a triduum with three fully developed meditations and a conference for each day. In the Gospel mysteries, he has chosen, the author considers, "without method," the beauties of Our Saviour's character and suggests practical applications of the lessons to be learned. Father Straffini's manner may be seen in the following passage from the meditation on "Gennesaret and Peace": "They had landed in silence, and drew in the net and then saw further evidence of His care for them. There was a fire already lit, and a fish boiling and a supply of bread. What homely details; and how simple it all is, and how kind! What a contrast to Gethsemane! They could not watch that night, not even for one hour; but He—He had watched and taken thought for them, and in some sense labored for them, and though He had a message of supreme importance to communicate, He first sees that the tired and

hungry toilers are fed and fed by Himself, and after that His message will be given. To make them still more at their ease, He bids them bring some of their own catch and add it to the supply He had already provided. All simple and kindly actions, but consider who did them. Is there not revelation of character? A revelation of tact, delicacy, appropriate help, admirably suited to the needs and customs of those for whom He ministered."

"The Morning Watch" is a translation of a meditation book written originally in Latin by Father Dierins, a Flemish Jesuit of the seventeenth century. He follows very closely the Exercises of St. Ignatius and imitates his master's brevity and conciseness. Therefore the book will appeal most to well-trained priests and religious who know how to find in only a few words from the Bible or the Exercises abundant food for the soul. Father Mullan writes the preface. The book's make-up is rather bulky. W. D.

Brevior Synopsis Theologiae Dogmaticae. Auctore AD. TANQUEREY Cooperantibus E. M. QUÉVASTRE et L. HÉBERT. Neo Eboraci: Benziger Fratres. \$1.50.

Time and again a priest has occasion to verify on short notice some point of dogmatic theology. In discussions that spring up or in instructing the faithful there is frequently need of a ready and accurate source of information by aid of which the desired knowledge may be recalled to memory. The present book meets precisely this want. The author and his assistants have accomplished the feat of compressing into the limits of a moderately small volume the whole range of dogmatic theology, and that, too, not in mere outline only. As in his moral theology, Father Tanquerey is thoroughly "up to date." For example, he has included in this compendium the latest answers of the Biblical Commission. By turning to the excellent index, those who use this book will learn where to look for what is wanted. They will then find that with the order and thoroughness characteristic of the author the thesis is stated, followed generally by its note or grade of certainty, adversaries, explanation, and a threefold well-selected proof from the Sacred Scriptures, tradition and reason. Foot-notes give abundant references to texts from Scripture, the Fathers, larger works on theology, etc.

P. R. C.

Der Abendprediger. Von P. LAURENTIUS VON LANDSHUT. New York: Fr. Pustet and Co. Eighty cents.

Der Mann nach dem Herzen Jesu. Vorträge des zweiten schweizerischen Herz-Jesu-Kongresses. Herausgegeben von J. HÄTTENSWILLER, S.J. Innsbruck: Felizian Rauch (L. Pustet). Fifty-five cents.

Gesammelte apologetische Volksbibliothek. Zweiter Band. M. GLADBACH: Volksvereins-Verlag. M. 2.70.

Among the new books intended for the Catholic home few will be found to equal the simple, handsomely bound volume by the Franciscan Father Landshut. It is no less interesting than devotional, and almost every chapter is enlivened by a wealth of happy anecdotes and illustrations. We can recommend no better book for family reading. Almost all the great subjects which should appeal to the Catholic heart are touched upon in an intimate and instructive way. These "evening sermons," as the author calls them, will therefore bring joy and consolation to many a soul. The sketches throughout the book are made by Joseph Untersberger. Though containing more than five hundred pages the book is sold at the low price of eighty cents.

The second volume placed before our readers is a collection of addresses delivered at the Swiss Sacred Heart Congress, which was held at Einsiedeln during the preceding year. It is a book for men, proposing in a convincing way the reasons

why they are called to practise, particularly in our day, a strong, manly devotion to the Sacred Heart of their Saviour and to the Holy Eucharist. Priests will receive useful suggestions and draw inspiration from the volume which is intended to fire the hearts of the Catholic laity with a divine zeal for the cause of God. "You are called upon, Catholic layman," says Father Weiss in the last lecture of the volume, "to consecrate your actions to the Church, as a confessor, as an apostle, and still more, as a martyr." In view of the universal attack made against our divine Faith, these words are pregnant with meaning.

The third of the above volumes is a cloth-bound collection of the last thirty numbers of the Apologetic Folk Library of the Volksverein. Each of these pamphlets deals with some important problem of our day. The method followed is always thorough and scientific. Questions relating to ethics, education, animal psychology, the nature of the Church, its relations to society and similar topics are treated in a popular style. The articles are mainly from the pen of Dr. Franz Meffert and were suggested by the discussions carried on in the current literature of the time.

J. H.

De Sanctissima Eucharistia. By Rev. DANIEL COGHLAN, S.T.D., Canon of the Cathedral of Cork and Professor of Sacred Theology in the College of St. Patrick, Maynooth. Dublin: Gill & Son. Ten shillings.

Scholastic order and treatment characterize this text-book, though the syllogistic form is lacking. It is intended that this want should be supplied by the living voice of the professor. The treatise is divided into eleven Questions,—the matter of the Sacrament, mode of conversion, form, effects, use, minister, etc. Out of 520 pages, almost a hundred are devoted to the Sacrifice of the Mass. The proof of the real presence from the sixth chapter of St. John and from the words of institution, is painstaking, clear and convincing. In evolving the former argument, Dr. Coghlan presents the dilemma rendered famous by Cardinal Wiseman in his "Real Presence of the Body and Blood of Our Lord Jesus Christ in the Blessed Eucharist." The phrase "to eat one's flesh" is either non-figurative, or figurative; if non-figurative, Our Lord made *real eating* of His Flesh a condition necessary to eternal life; if figurative, Our Lord, on account of the signification which the phrase "eating my flesh," has in the language He used, would signify that *hostility* to Him was a necessary condition to salvation, which is, of course, impossible.

Protestants evade the clear meaning of the six successive forms of the teaching of Jesus in regard to the real presence (John VI, 53-58) and say that the phrase "to eat my flesh" is a figure of speech. They give no proof but merely go on saying it is so. And when we ask what that figure of speech means, they tell us offhand any one of many equally unscientific meanings, for instance, "to remember me." How do they know that, in the mouth of Our Lord, the figurative phrase "to eat my flesh" meant "to remember me?" They have no philological reason whatsoever to bolster up their interpretation. We Catholics deny outright that the phrase was used in John VI, 52, in a figurative sense. But, for the sake of argument, we admit the hypothesis that it was. Then how are we going to find out philologically the meaning of that figure? There is only one way: to go to Semitic languages and to Hellenistic Greek of the time and place of Jesus and His Apostles. In the Hebrew and Aramaic of the Old Testament, in the Syriac version and Hellenistic Greek of the New Testament, in Arabic literature, we find that there really was a figure of speech "to eat one's flesh" and that it invariably meant "to be hostile to," generally "to calumniate." This is the only possible meaning of such a Semitic figure of speech; and this meaning is prohibitive.

Dr. Coghlan holds there could have been no figure in the Aramaic phrase "to eat my flesh," because this phrase is trans-

lated in the Syriac version by a phrase "to eat my body"; and this phrase is never used figuratively. But even granting that the Syriac phrase "to eat my body" could be used only in a non-figurative sense, there are other Syriac expressions which are nearer to the Hellenistic idiom "to eat my flesh" than is that which the believer in the real presence incorporated into the Syriac version. Besides, Our Lord may readily have delivered the sermon of John VI in Hellenistic and not in Aramaic, the near kin to Syriac.

WALTER DRUM, S.J.

Here is the New York *Nation's* remarkably just and discerning criticism of Mgr. Benson's latest novel "An Average Man":

"Mr. (sic) Benson has adopted in this book one of the most effective of all modes of religious propaganda—the method of what one may call the non-argumentative argument. He employs all conceivable means for the making of converts to Catholicism save that of direct exposition of Catholic doctrine. He is constantly on the verge of exposition, but he goes no further. His characters are often found engaged in heated religious argument, but no sooner do we come upon them than some semi-personal issue arises and takes precedence. And yet one does not have the impression that the author is evasive, or that he avoids the main issue because he cannot grapple with it. On the contrary, one feels that he has held himself back, that, in deference to the proprieties of the novel, he has not tried to create belief in any other way than by showing the effects of faith, and lack of faith, upon character.

"When we close the book, however, we realize that every turn of events has its tactical effect. The very fact that the hero does not after all become a convert, is a part of the general scheme of the book, by which Catholicism takes on the charm of a lost cause and a forsaken belief. The Anglican Church stands for worldly success, for propriety and convention; the Catholic, in some part through the social disrepute that attaches to it, appears a refuge of spirituality and idealism. With a fortune newly acquired, but an appropriate place among county families still to make, the hero finds that Catholicism would be too much of a handicap in his career, and beats an inglorious retreat. He is, after all, only 'an average man.'"

In "Spiritism Unveiled," (B. Herder, 75 cents) Father D. I. Lanslot, O.S.B., makes a "critical examination of some abnormal psychic phenomena," recounts from the days of the Fox sisters the history of the sect—for a sect it is—shows what demoralizing effects the cult of Spiritism has on individuals, and explains the Catholic doctrine regarding the diabolical source of many psychic manifestations. Father Lanslot does not seem to give the fraud and trickery of mediums sufficient credit for many of Spiritism's "phenomena." Mr. Godfrey Raupert's well known books tell what a large part deception often plays in successful séances. For example, of an exhibition given only the other day in London, the press reported that "Cardinal Newman, W. T. Stead, and Morgan the Pirate, all spoke with the same cockney accent."

Robert Scott, the London publisher, advertises the work on Irish Land and Irish Liberty, by Michael J. P. McCarthy, as "a volume every Protestant ought to buy, read, mark, learn and inwardly digest—not because it is anti-Roman, but because it is a photographic picture of the vast bulk of the rural Irish people, who are the bulwark of Romanism in the English speaking world." A fine tribute, though not intended as such, to the race which received the Faith from St. Patrick, nearly 1,500 years ago.

The latest volumes of the moving picture library published by the Volksvereins-Verlag of M. Gladbach, are "Kino und

Bühne," by Willy Rath, and "Rechtsquellen des öffentlichen Kinematographenrechts," by Dr. Albert Hellwig. The former deals with the relation of the film to the stage. The latter is a compilation of the laws which have a bearing upon the question of film productions. The author, attached to the law faculty of the Friedrich Wilhelms University of Berlin, has gathered together into his volume the ministerial and police regulations as well as the legal enactments and suggestions of the various German States and of foreign countries. The principal film laws or regulations of Austria, Switzerland, Italy, Belgium, France, Sweden, Norway and England, and the police regulations of Chicago, Cleveland and Kansas City can thus be compared with the legal enactments of Germany. The book evidently is of great value for those who would assist in the regulation of moving picture theatres. The price of the former volume is one mark; of the latter, five marks.

The *Vox Temporis* series of the Volksvereins-Verlag of M. Gladbach is an enterprise recently undertaken to bring its literature within the reach of those not acquainted with the German language. The plan followed by the great German organization, numbering over 750,000 members, is to issue translations into various languages of some of its leading publications. Thus Dimmler's work upon St. Francis of Assisi, has been rendered into Dutch; the life of Kolping, into French; Social Catholicism in England, into English, and lastly, an important volume upon the activities of the Volksverein, into French. The last named is the first number of the series, "Der Volksverein, Documents sur l'Union Populaire pour l'Allemagne catholique." It is a book with which every social worker will be anxious to acquaint himself. Price one mark.

"The Stranger in the City" is a book published by the Catholic Woman's Club of Louisville, Ky., setting forth the history and purpose of the association. In the opening chapters its author, Dan Walsh, Jr., discusses the general condition of workingwomen in our country, and the dangers surrounding the girl who comes as a stranger to our cities, obliged to provide out of her own earnings for her board, lodging, clothing and other necessaries. The object of the Catholic ladies of Louisville is to provide for the unfriended one in the spirit of Christian charity, thus fulfilling the divine injunction implied in the words of Christ: "I was a stranger and you took me in." (Matt. xxv, 35.) A considerable portion of the book is devoted to a consideration of the character and activities of the founder of the Club, Mgr. Michael Bouchet, "a Badin and a Nerinckx come to life." The purpose aimed at in the work begun by him is to provide in particular for women engaged in earning their livelihood; to secure for them, and make as homelike as possible, "a place or places of convenient access where women may come for rest, instruction and entertainment, and where they may obtain safe and convenient lodging and wholesome meals at moderate prices. . . . The club is not a charitable institution in the sense of giving alms to any one, but its purpose is to serve the public good by extending love, sympathy, aid and comfort to all women who are striving to help themselves." The second and de luxe edition of the book is sold for one dollar. Naturally many of the illustrations and details are purely of local interest. The general value of the volume lies in its suggestiveness.

"Das Neue im Brevier und in der heiligen Messe," by John Bapt. Müller, S.J., contains the new rubrics issued with the Bull *Divino afflato*, of November 1, 1911, together with the explanations, revisions and supplementary rubrics

of the recent Decree of the Sacred Congregation of Rites, dated June 11, 1913. Everything new in the Breviary and Holy Mass is presented by the author, in a brief and orderly manner, within the narrow compass of twenty small pages. The little pamphlet is published by B. Herder, St. Louis. Price ten cents.

"Der erfahrene Beichtvater" (The Experienced Confessor) is a little book by Dr. P. Hieronymus Aebischer, O.S.B., the scope of which, as expressed in the short prefaces, shows that it had to be composed with the help of the scissors and mucilage. It is intended to supplement by means of example the theoretical instructions of Pastoral Theology about the fruitful administration of the Sacrament of Penance. It is the picture book accompanying and illustrating the text. It gives quotations from unexpected and unsuspected sources about the importance and the salutary effects of confession, devices for stimulating frequent confession, and examples of the practice of celebrated spiritual directors and experienced confessors. (Benziger Brothers.)

In the New York *Sun* for December 13, Mr. Meredith Nicholson after tenderly expressing his regret that the Golden Age of American Literature seems to have passed forever, cleverly describes as follows the modern novelist and his works:

"We may well wonder, now that every one and every one's aunt writes a novel, whether the literary calling will ever again enjoy the dignity of those days. Authorship seems bent upon confusing itself with journalism, with which we used to be told it has no kinship whatever. I can recall at the moment no new shrine at a Concord, a Cambridge or a Salem, no lately discovered cottage in a snow-bound Amesbury that is likely to lure the pious pilgrim. Those brooding New Englanders seem rather absurd in these roaring times when every daily newspaper boasts a staff poet and when a novelist who fails to utter two books a year is neglecting his opportunities. Where some prosperous manufacturer of salacious romance is becalmed in his motor and dictates to his secretary while a new tire is being adjusted, there, indeed, may the delighted villagers pour forth to render him homage; but those who attempt to look upon the author at home are as likely as not to be whipped from the estate by the gamekeepers or drowned for my lord's entertainment in the lilyed moat beneath the royal windows. The literature of democracy has its own path to blaze and its opportunities for service are enormous. Certain recent tendencies toward the vulgar and vicious in fiction are disturbing and disheartening, but it is to be hoped that they are only temporary. It is hardly possible that the novel is to be linked permanently to the garbage can; that the strength of the 'strong' books of which we hear lies merely in their malodorousness, or that the novel as a representation of life and manners is to be abandoned wholly to literary adventurers who combine the confectioner's trade with the flagrant calling of the scavenger."

Much as we would like to share Mr. Nicholson's bright hopes, we find little encouragement to do so in the character of the "popular" novels that are being written and read to-day in such large quantities.

"The Chief Sufferings of Life and Their Remedies" is the well-worn theme of a book the Abbé Duhaut has written and A. M. Buchanan has translated. "Many are the afflictions of the just," the Psalmist says, and de Maistre reminds us that "God sees and knows all our tendencies and thoughts far better than men can know them, and He inflicts punishment as a remedy, and strikes an apparently healthy man in

order to destroy the evil within him before it breaks out. In our blind impatience we often complain that Providence acts slowly in punishing a sin, and yet, by a strange contradiction, we complain also when by its speedy action it represses the evil tendencies of men." There are many good reflections in the book, but as it has no chapter heads and no table of contents, the browsing reader has little assistance in finding the special remedy his sufferings may require. (Benziger Bros.)

The Rev. Simon A. Ryan, S.J., has compiled for the use of the Fathers of the Missouri Province an excellent little "Manuale Missionariorum" which gives in 123 pages all the information that a preacher of missions is likely to need in his work. The compiler's long and varied experience on "the band" has well qualified him to offer suggestions about how to carry through a mission successfully and has taught him what prayers, privileges and blessings in Latin or in English, the missioner should have conveniently at hand. The book is issued by the Loyola University Press, Chicago.

The death is announced of Miss Edith Emma Cooper, who, working with her aunt, Miss K. H. Bradley, under the pseudonym of "Michael Field," was the joint author of not a few volumes of poetry, lyric and dramatic, that have enjoyed a reputation in literary circles. Their first work was the drama, "Callirhöc," appearing in 1884. "Brutus Ultor" followed in 1887. Besides these dramas on classical subjects the two ladies wrote romantic plays, "Fair Rosamund," "William Rufus," "The Tragic Mary" and others on English and Scotch themes. Of their lyric poetry we have "Long Ago," "Sight and Song" and "Under the Bough." Both entered the Church and consecrated their muse to its service, publishing "Poems of Adoration" in 1912, and "Cedar and Hyssop" in the course of last year during Miss Cooper's illness, that terminated fatally on December 13.

In addition to the frequent press bulletins issued by the Central Bureau of the Central Verein to promote religious and social interests, the first number of a new periodical intended for this same purpose has now appeared. It is an eight-page monthly, written partly in German and partly in English, and goes forth under the appropriate name, *Ketteler*. Its work will be to answer the attacks against the Church and to forewarn Catholics of the new dangers constantly arising, no less than to further the social propaganda, which it considers to be intimately connected with the welfare of the Church itself. It is evidently intended for mature readers, as the plain treatment of the sexual question implies in the quotations from Socialist authorities. Its subscription price is to be fifty cents, or forty cents in bundle orders of ten copies or more.

The literary activity of the Central Bureau has been unflagging. New pamphlets and leaflets are constantly announced, and its press bulletins in English and German are issued whenever a signal attack against the Church is to be met. Its official organ, the *Central-Blatt und Social Justice*, has long been doing excellent service and is the pioneer Catholic social publication, devoted almost exclusively to Catholic social interests.

Devotion to the Sacred Heart of Jesus began to be propagated in England when Ven. Father de la Colombière went there in 1676 as chaplain to the Duchess of York. As on the Continent, the cultus was opposed during the dreary eighteenth century by the Jansenists and those they had infected; but in the early part of the nineteenth century it found a champion in Bishop Milner, who placed in the students' chapel at

Old Oscott a window representing Our Saviour's Sacred Heart and issued a pastoral to the "Faithful of the Midland District," explaining and recommending the devotion. How all this happened is told in an interesting little book entitled "England and the Sacred Heart," which the Rev. G. E. Price has written and Benziger Brothers sell for ninety cents.

"The Lost Language of Symbolism" (J. B. Lippincott Co.) cannot fail to impress the reader with the large amount of labor and research that the author, Harold Bayley, must have put into the preparation of the elaborate two-volume work. As he is a "philologist," however, who rides his hobby so hard that we find him asserting with an air of conviction that "the Eastern term for rice is *paddi*, and Paddy is a variant of Patrick, whose symbol, the shamrock (Arabian *shamrak*), resolves into the light of the Sun, the Great Fire"; and as he is a "student of comparative religions" who has discovered all by himself that "the writer of the Epistles of St. Paul—which are admittedly tinged strongly with Gnosticism—claims to speak the wisdom of God in a mystery," and that "it is now very generally recognized that Christianity did not originate in Jerusalem or in Palestine," it is hard to take the author seriously. How he found a publisher for such nonsense is a marvel. The volumes are illustrated with "symbols" of every description.

MUSIC

"Parsifal" for London

LONDON, Dec. 12, 1913.

Ten years after New York's world-famed and now annual production of the opera, London is to listen to "Parsifal" for the first time, on February 2, next, when a five weeks' winter season at Covent Garden will be inaugurated. Applications for seats have been arriving ever since the scheme was first mooted upwards of eighteen months ago, and the Opera House could have been sold out at least half a dozen times for the initial performance. England has waited upwards of thirty years for a complete performance of "Parsifal," first done at Bayreuth in July, 1882, and this Covent Garden production will almost synchronise with the thirty-second anniversary of Wagner's death at Venice in February, 1883.

The conductor is to be Mr. Arthur Bodansky (director and conductor of the Opera at Mannheim), whilst the stage management is in the experienced hands of Professor Willy Wirk of Munich. The usual interval of an hour and a half is to follow the immensely long first act, which starts at five p. m. The chorus master is Rüdel, of Bayreuth and Berlin. All the female, and many of the male voices engaged for the chorus are English. Many of these, have studied under M. Jean de Reszke. The veteran Joseph Harker (a noted Wagnerian) is preparing some gorgeous scenery for "Parsifal." Comyns Carr, has been commissioned by the Opera Syndicate to supervise the dresses and scenic effects.

The gilt bronze cup of the Grail is to be an exact replica of the one used in the private performances given at Munich by Wagner for King Ludwig of Bavaria. New bells are being cast for the "peals," while at Bayreuth a special instrument is being prepared to assist their effect.

Covent Garden will easily surpass its previous best when "Parsifal" is staged. Naturally the exacting conditions demand that several artists be engaged for the same rôle on different nights of the season, and the pick of Wagnerian operatic talent has been sought for and found. Thus, Messrs. Hensel, Sembach and Urius have been engaged for

Parsifal; Messrs. Bender and Plaschke for *Amfortas*; Messrs. Knüffer and Fouss for *Gurnemanz*; Messrs. Kiess and Hemsing for *Klingsor*; Mesdames Kurt, Von der Osten, and Rüsche-Sudorf for *Kundry*; and an Englishman, Mr. Murray Davey, for *Titurel*.

As if in anticipation of February's great event, a veritable "Parsifal" mania would appear to have fallen upon London. Already a curious version of the Wagnerian legend has been filmed and is being widely advertised at a leading picture-theatre, where it has been seen by 12,000 people in four days, and where an orchestra forty strong interprets the music. And at Leighton House last week Madame Rose Koenig gave, as a pianoforte recital, the whole of the music of Act III.—quite a *tour de force* this, especially considering that "Parsifal" on the piano may always be said to be at a disadvantage. Madame Koenig seems, however, to have received quite an ovation for her fine interpretation of the Good Friday music.

Meanwhile, one of the most reputable of London's musical critics, Mr. J. F. Runcinan, has been improving the occasion, and at the same time adding to the flood of Wagnerian literature, by means of a violent onslaught upon the operas in general and "Parsifal" in particular. He claims that it is merely a *pièce d'occasion*, the work of Wagner's tired-out old age. "The Good Friday music, dating back to the Lohengrin days, is sweet and fresh. The prelude is in its way, but only in its way, a beautiful thing. When Parsifal shoots the swan, Gurnemanz has two or three moments of true emotion: the rest ought to be silence and is rubbish. The parody of the Lord's Supper is deplorable. Klingsor's magic music is mere theatricalism." Turning to Bayreuth, Mr. Runcinan tells us that the place is finished and done with. For that in composing "Parsifal" Wagner "meant to heap coals of fire on a generation that refused to recognize him as a prophet. He did it with a double vengeance; he made the detractors come to his knees and he made a fortune out of them—them alone. For Bayreuth never became a profitable investment for Jewish money until the one great Christian drama of modern times was produced there." It is thoughtful and considerate of Mr. Runcinan even to spare a good word for that "one great Christian drama of modern times."

Certain gorgeous tableaux to illustrate the story of "Parsifal" were staged at the London Coliseum some months ago, when portions of the music were finely performed under the baton of Sir Henry J. Wood. These tableaux were the exquisite achievement of Blair Leighton, whose paintings and reproductions have long enjoyed a wide popularity in the United States as well as here. The artist is an ardent collector of old arms and armor, old musical instruments, etc., a hobby that doubtless stood him in good stead in the preparation of these music-tableaux.

From this digression I come back to the elaborate preparations in progress at Covent Garden. It is stated that the strictest punctuality will be enforced, and that the work will be presented "without cuts, in the same manner as at Bayreuth." Such prices of admission as those for the opening performance have never been known at Covent Garden. The boxes are priced at forty-two and twenty-five dollars each, and on February 2 there will be no seat in the Opera House under two dollars. No pains are being spared, either artistically or commercially, to render the English production of Wagner's "Bühnenweihfestspiel" a memorable occasion.

Of interest to music-lovers also is the announcement that in addition to "Tristan und Isolde," "Die Meistersinger," and "Die Walküre," Méhul's opera "Joseph" is to be staged during this seven weeks' season of opera in German. This

work, like "Parsifal" itself, has not yet been done in England. Its composer, Étienne Nicolas Méhul, was born in 1763 and died in 1817. His "Joseph" was written in 1806, when the First Empire was at its zenith in France, and had its original production at the Theatre Feydeau in Paris on February 17, 1807. Its libretto was founded by Alexander Duval on a tragedy entitled "Omasis, ou Joseph en Egypte," written by Baour-Larmian. It was originally set in the form of an opera consisting of musical numbers interspersed with dialogue, and described by the composer as a "drama in three acts with music"; but for the present purpose the lengthy dialogue has been very considerably curtailed and replaced by some recitatives specially composed by Felix von Weingartner. The work, which shows strongly the influence of Gluck, is seldom heard in its native France, but has retained a permanent place in repertoires of German Opera Houses. "Joseph" was greatly admired by no less an authority than Carl Maria von Weber. Indeed, it was one of Weber's favorite operas, and after having heard it at Munich in 1811, he is reported to have said that "no language was sufficiently rich to describe all the beauties of this work."

PERCY CROSS STANDING.

EDUCATION

1913—Some Aspects of Educational Work

Because of the belief that the interest shown universally by educationists in its proceedings cannot but lead to valuable practical results in the general work of Catholic education in the United States, the meeting of the Catholic Educational Association is justly regarded as an incident of first importance by all Catholics. This year, for the first time in the history of the Association, an annual meeting was held in the South. The tenth annual Congress assembled in New Orleans, June 30 to July 3, and the expectations entertained when, a year before, an invitation came from that city, were more than justified in the favor and hospitality with which the delegates were welcomed, in the encouragement and approval shown by the hierarchy of the Southland, and in the excellent results achieved. More than any previous gathering of the Association the New Orleans Congress proved to be a practical one, and from the trend of thought followed it is apparent that the Association has entered upon a period of constructive work which, by bringing about a more compact union of pastors, college men, school superintendents, school inspectors and school teachers, will render the Catholic school system a factor in the educational work of the country whose efficiency no one may deny.

The old tradition, that there exists a direct relation between the growth of the Catholic Church and the growth of Catholic schools, is thus being happily conserved. Even our non-Catholic countrymen are no longer blind to this truth. Witness the very eulogistic article on the part played by the Catholic Church and its Teaching Orders in educating young men and women in this country, which appeared in the *New York Sun* of August 30 of this year. Averring that "education has played a most important part in the history of the United States and one of its most interesting chapters is the one concerning Catholic Education," the author quotes with approval Archbishop Spalding's splendid sketch of the Catholic school system. "The greatest religious fact in the United States to-day," says the Peoria prelate, "is the Catholic school system maintained without any aid except from the people who love it. It is a vast system comprising more than 1,000,000 pupils, more than 20,000 teachers, more than \$100,000,000 worth of property, and with an annual expenditure of more than \$15,000,000. Its organization is national yet diocesan, and it combines religious instruction with a curriculum equal in its number and flexibility of

subjects as well as methods of teaching to that of the public school system."

It is to the praise of Catholics that they take such concern in the religious training of their children as is manifested in the generous spirit of sacrifice without which so fine a school system would never have been built up. There was a day when the consequences of the non-Catholic school for Catholic children, however clear to the farseeing, had not unfolded themselves to the actual vision of all Catholics. But, to-day, even outside of the Church, the alarm is given that the evil to be dreaded in America is the decay of religion, and as a necessary consequence the decay of morals. Naturally good Catholics are not blind to conclusions leaping out of the facts spread broadcast before them, and that Catholic children should receive a Catholic education is now a truism obvious and beyond controversy. To these Catholics who still, for one reason or another, keep themselves aloof from the general movement towards Catholic schools, one might commend a thoughtful reading of the splendid pastoral letter addressed by Archbishop Ireland to the clergy and laity of the diocese of St. Paul in August last. Rarely has that eminent Churchman written stronger words than those in which he pleads with his people to save their little ones from the decay of religion and morals that must imperatively follow the exclusion of religion from the education of youth and the onrush into an education of secularism and materialism this exclusion infallibly entails. It warms one's heart to read the impassioned strain in which he advocates "a Catholic school for Catholic children."

A few months before Archbishop Ireland's letter was published, another distinguished prelate of the Middle West had issued a remarkable pastoral to his own people, which touched upon matters of educational interest impressive enough to claim the attention of Catholics the country over. Recognizing that the further development of Catholic educational facilities involving provisions quite beyond the power of those who have hitherto borne the heaviest part of the burden, Archbishop Keane of Dubuque appeals directly to those Catholics whom God has blessed with abundant fortunes. "To-day our great and urgent need is to provide for the development of our active, positive forces; we need great institutions of higher education in which to prepare our young men for leadership and large influence: we need higher schools in which these, without jeopardizing their faith, shall receive the thorough training necessary that they may be a power for good." The Catholic system, he explained, must grow in lines that have made possible the aggressiveness of richly endowed and well-equipped schools about us. It needs progressiveness in a direction impossible to follow unless the charity of the rich men among us be inspired to helpfulness. It sorely needs funds that shall give us stately buildings, suitable and up-to-date equipment, and such endowment as will enable our schools, almost without cost to them, to educate the large number of exceptionally talented boys who knock at their doors annually for an opportunity to qualify themselves for the best service of God and country. If the crown is to be upon the school system our Church has succeeded in building up despite her meagre resources, our rich men must emulate the example of non-Catholic philanthropists in lending the necessary financial help.

In the trend of general education here in America the characteristic feature seems to have been one of dissatisfaction with the educational ideals long in honor. A writer in the *North American Review* for April described the situation by affirming that our public school children "are spoiled for being honest workmen and are unfit for being something better." He meant not to deny universal education, but he would have it be "education of the right sort, and education in the true sense,—existing ideals need overhauling." Probably it was because of this that we have heard so much of "investigations" and "reforms" in

our courses of study. Of the former the most noteworthy, undoubtedly, was that of the Hanus committee of educational experts chosen by the Committee on School Inquiry of the Board of Estimate of Greater New York to look into the whole system of the city's schools. Their report declares the schools of New York to be seriously defective and recommends sweeping changes amounting to complete reorganization. It scarcely needed the elaborate processes of this expert body to confirm most of us in the conviction that the common schools of this and other cities were not efficient in securing the primary results looked for in elementary training, but the Committee's singularly complete vindication of popular sentiment will unquestionably help to the betterment of conditions. Among the recommendations made are these, which merit the attention of many other schoolmen than those prominent in New York: "Corporal punishment, restricted to application by the principal, should be permitted; the elementary school course should be reorganized to make it a six year unit, with alternate courses leading to high school, to commerce, or to the trades; high schools should be limited to 1,500 pupils and should offer parallel courses leading to the college, to industry, and to the trades."

As to the "reforms" suggested probably the less that is said the better. That popular author, Father Finn, a man deeply interested in school work, wrote a while back: "If a select anthology of absurdities uttered seriously by university professors within the last ten years and given out no less seriously to the public press, were collected, it would make a joke-book comic enough to throw Joe Miller's famous volume into the shade." The idea once prevalent amongst us was, with the aid of public funds, to multiply schools so as to put the acquisition of an elementary education within the reach of practically every child in the land. But true to its reputation, conservative sentiment with us has permitted itself to forget that the State is not a socialistic paternalism and that the creating of such social and civic facilities as certain reforming schoolmen are bent upon foisting on the State's legitimate educational activity is not a governmental function. To-day the humble system whose aim its founder averred to be "to train up children in the elements of all good knowledge and virtue," has developed into a ponderous, top-heavy and overloaded department of State activity providing for high schools, manual training schools, vocational schools, domestic science schools, agricultural schools, evening schools, kindergartens, libraries, museums, reading rooms, gymnasiums, playgrounds, schools for blind, deaf and mentally deficient, truant schools, schools for adults and public lecture courses. The aim proposed in all these institutions is undeniably a good and useful one, but the public school as understood among us is not the place to make the effort to reach that aim, nor should the control of such institutions devolve upon those in charge of the educational life of the State. There is such a thing as too much "improving and reforming." May it not be that, in the craze to add to the already overcrowded school system the burden of the novelties now widely urged by educationists, the essential is forgotten? We have all heard the complaint concerning children turned out from the grammar schools unprepared for the work they must do: "They cannot read, they cannot spell, they do not seem to be able to comprehend instructions. They cannot remember. Above all, they are unable to solve simple every day problems in arithmetic."

No word of reference is needed to that other "reform" so widely advertised during the past year. Despite the efforts of those who would introduce into the schools of the country instruction such as that given in Chicago's public schools,—the printed synopses of which are rejected as unfit matter for the mails,—we have every confidence that the evil will never prevail. It is through diverting the attention and interest of children to healthy channels rather than by feeding their imagina-

tions with the material of dangerous images, that young people are to be helped to cleanmindedness and wholesome moral living. Therefore the timeliness, and the strength of the fine paper read at the Buffalo International Congress on School Hygiene, by Father Tierney, of Woodstock College. "Build up the character of the children, teach them self-restraint from moral and religious motives, close the low theatres, purify the moving pictures, cleanse the novel, frown on the immodest fashions in dress, abolish animal dances!" By such means there is some hope that the high purpose professed by the eugenists among us may be in a measure fulfilled. It will never be achieved by the detailed instruction in schools, whether by the regular teachers, or by others especially qualified, now being pushed by unwise innovators and faddists.

M. J. O'C.

ECONOMICS

The Currency Bill

The Currency Bill, which is now law, has for a longer title "An act for the establishment of federal reserve banks, to furnish an elastic currency, to afford means of rediscounting commercial paper, to establish a more effective supervision of banking in the United States, and for other purposes." Its official short title is the Federal Reserve Act; and indeed one reading it finds that it has to do with the establishment of such reserve banks, their management and powers. This being so, the question arises: Why then is it called, both on the title-page of the copy printed by the Government and by the commercial world at large, a Currency Bill? The answer is that the solving of the problem of an elastic currency, that is, one which adapts itself to the country's needs, expanding when there is demand for money, contracting as the demand slackens, is the chief object it has in view; the reserve banks are means used to attain the end.

What is a Federal Reserve Bank in the sense of the Act? Here there may be some confusion. We know what Federal Courts are as opposed to State Courts, and the idea may come up that the Federal Banks are to be departments of the Federal Government. The idea is not altogether wrong. A State Bank is one established under the laws of a State and existing under its supervision: the Federal Banks will be established under this Act of Congress, and will be under the supervision of the National Government. Moreover, they will be more closely connected with the National Government than the National Banks heretofore existing. They will be controlled by a board appointed by the President of the United States, with the advice and consent of the Senate. Of this board the Secretary of the Treasury and the Controller of the Currency will be *ex officio* members. In their operations they will be more closely connected with the Treasury of the United States than the National Banks. They will be exempt from the jurisdiction of State governments.

Nevertheless, there seems to be another and a more intimate reason for the name. The country is to be divided into districts. In each of these one of the new banks is to be established. Its proprietors are to be, first, the national banks of the district, which are obliged to subscribe to its capital a sum proportional to their capital stock and surplus, and, second, approved state banks, which are allowed to subscribe under similar conditions. Should these not suffice to give the necessary capital, private individuals will be permitted to subscribe for a limited amount of stock under certain restrictions, and, should the required capital be still lacking, the United States Treasury becomes a subscriber. The bank is not to engage in general business. Its functions are, first, to receive on deposit the reserves of the proprietary banks, which are obliged to place with it a certain proportion of their reserve and may deposit the whole of it. Hence,

the proprietary banks are federated within their district, which is called a Federal District, and the bank of that district is properly called a Federal Bank.

Secondly, the Federal Bank may also receive in current account the current account funds of any member bank. Thirdly, it may, under certain restrictions, rediscount the commercial paper of such banks. It may also deal in exchange, bullion, loans, United States bonds, municipal obligations, etc., in open market. Fourthly, it may receive from the Federal Reserve Board notes of issue similar to existing National Bank notes. But the security it will give for these may be the rediscounted commercial paper already mentioned, in which a certain margin is fixed to secure the United States Treasury from loss.

From this we see the scope of the new banks. In them the member banks pool their reserves, so that in time of commercial tension each may be aided according to its necessities. That no individual bank may victimize its associates through imprudent speculation, a strict inspection of each is provided for and the taking over by the Federal Bank of the administration of any member in case of need. To appreciate this provision one must consider the object of a bank reserve. Some think that this is primarily to stave off a run. This is quite untrue. Of course a reserve may be used for such a purpose to a limited extent. But a run upon a bank is a lawless proceeding. If the bank is solvent it should be protected: if it is not, or even if it is only doubtfully solvent, it has no right to exhaust its reserve by paying certain creditors in full, to the detriment of others. Its duty in such a case is to close its doors, call in the examiners, and, if it is solvent, reorganize; if not, go out of business. The real object of the reserve is to protect the solvency of the bank against unforeseen depreciation in the value of its assets. For example, we have seen in England consols fall from above par to about 71. Some institutions are so strong that they have been able to write off the depreciation in their holdings out of their ordinary profits; others have had recourse to the reserve for this purpose. Those that could do neither have failed. If the depreciation is but temporary, as in a commercial crisis, a strong reserve is a guarantee that, whatever may be the loss on assets, the bank will come through unharmed. Again a bank may be weak in reserve, and yet solvent, if it be given time to realize its assets. In the great panics such have been saved by institutions of strong reserve coming to their relief. But this has been a sort of financial charity. Others, that might have been saved, have been wrecked for the lack of it. The Federal Reserve Bank provides relief for all members that deserve it, and by its system of inspection takes care that no member shall be undeserving. Secondly, it provides for an increase of currency when this is most necessary. The old National Banks had to deposit United States bonds to secure their notes. The result was that they could have any amount when money was not in demand, for they could then increase their bond holdings. But when money was needed they could not do this, and so they were brought to a standstill. The Federal Reserve Bank can put commercial paper into the United States Treasury as security for currency. In the normal times of increased demand for money, e.g., the spring trade, or the moving of crops, this system can not but work well. In abnormal times, as in a crisis arising from over-trading, it will have to be watched very carefully. We must not omit to say, however, that if the new system be carried out loyally, if inspection be intelligently rigorous, it will be a great check upon over-trading.

We are glad to see, for reasons we gave a short time ago, that the provision enabling commercial banks to open savings departments has been cut out of the measure. H. W.